Donna's Bible
Page 12

Second Class Mail
Registration No. C
Postage Paid at
St.Catharines, Ont.

Rev.J.W.VanWoelden
2 Mountview Ave.
Grimsby, Ont.
L3M 1V5
Jan

CALVINIST CONTACT
33rd YEAR OF PUBLICATION, NO. 1623, DECEMBER 9, 1977

Christian education goes beyond the basics

by Dr. Anthony Diekema

Calvin College President Anthony Diekema recently visited Ontario, speaking on two occasions. He says he was impressed by the vibrant commitment of the participants not only to the Reformed faith but also to Christian education. His speech is presented here in condensed form.

From humble beginnings in 1876 Calvin has grown into a Christian academic community of 4,000 students taught by 200 professors in 21 academic departments. Calvin's annual budget is now almost $10 million.

God is leading Calvin College into its second century with exciting challenges. At a time when many colleges and universities are declining, Calvin is growing. I am especially proud that 320 Canadian students are attending Calvin this year. Our Canadian Concerns Committee helps these young people in every way possible.

Just a year ago we launched a Master of Arts in teaching program, our first venture into graduate work, and some of the courses have been taught in Canada.

In September we launched in faith the Calvin Center for Christian Scholarship. This is an endeavor by the faculty to contribute, through their calling as Christian scholars, to the solution of pressing social problems. It is our prayers that the centre will contribute to the Reformed and Christian community, as well as to the world, a distinctively Christian approach.

Calvin's mission and purpose is to bring every area of human endeavor under the Lordship of Jesus Christ. We are striving to prepare young people to live by His Word. It is this distinctively Calvinistic perspective on learning that makes us thankful for Gods past blessings and gives us confidence for the future. Please remember us in your prayers!

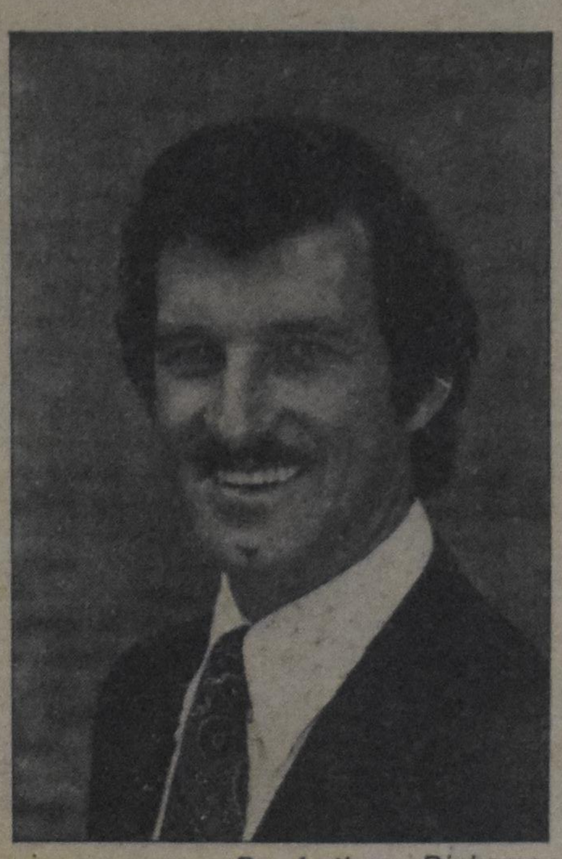
The call to go "back to the basics" is familiar in education today and must be taken seriously. Alarming evidence from many sources tells us that high school graduates perform less well on standardized tests than their counterparts of ten years ago. This is happening at a time when knowledge is exploding and when educators are professing the latest in pedagogical innovation and experimentation. Christian education must be able to run with the very best, but I want to look with you beyond these basics which we share with everyone else involved in the educative process.

What are the basics of Christian education? Although "Christian education" is a concept many of us have known about for a long time, we need to be reminded of its basics. This is necessary if we are to go beyond them.

People search for answers to questions like, what is reality? The universe? What is the meaning of life? After 20 years in higher education, I am persuaded that, although these questions are important to everyone, it is precisely these questions which lead us to the basics of Christian education. The answers to these questions for the Christian are revealed by God. The nature of reality is revealed by God in His creation and in the Scriptures. It is in the Scriptures that we come to know God in Jesus Christ. Our continuing relationship with Christ and the Scriptures reveals the purpose of human existence and the meaning of life. Through it we become "new persons."

Christian education, then, is the continuing response by faith in Christ to God's revelation. It is the pursuit of God's revelation through increasing knowledge about man's relationsl ip to God, to himself, to his fellow man, and to the world. This process places God at the centre of life — which distinguishes Christian education from secular education.

This response to God's revelation is the cultural mandate from God to build a Christian culture in all of its dimensions. It is the Reformed view that man's purpose in life is to serve God in all activities. It is working in a kingdom, working to build the city of



Dr. Anthony Diekema

God. But it is essential that we go beyond the basics of Christian education in a continuing effort to equip everyone in the Christian community to perceive, and to articulate, the Christian vision in the midst of society. In order to do this, the Christian community must strive for positive self-esteem, for servanthood and discipleship, and for a vision of the kingdom of God.

Self-esteem

We need positive self-esteem. As evangelical Christians, we often evaluate ourselves badly. And we often do it from a negative perspective and consequently we come up with negative results. We tend to emphasize our unworthiness as fallen sinners rather than our great potential and infinite worth as new persons in Christ. I fear we often fail to realize our potential for doing Christ's work because we focus on our guilt and sinfulness rather than on the great redemptive work of God through Christ on our behalf.

In this regard, Dr. Anthony Hoekema, professor of systematic theology at Calvin Theological Seminary, performs a tremendous service to us all in his recent book, *The Christian Looks at Himself*. He provides the sound biblical basis for evaluating ourselves as new persons in Christ and he provides the foundation for building a positive, Christian self-image. The power of the Christian community in the world, then, is limited only by our faith and by our ability to go beyond the basics to positive self-esteem.

Servanthood and discipleship

We must go beyond the "basics" to become entirely obedient to God in pursuing the cultural mandate. But I believe we easily fall into the comfortable trap of viewing the Christian community as a spiritual sanatorium, a haven of rest. We too often hear Christian community conceptualized in ways that connote a shutting out of the world or a containing of the people of God in isolation from society's secular influence.

But we are Calvinists who hold a Reformed world and life view! We know that such notions of Christian community are limited and distorted.

St. Paul describes the Christian community as action-oriented. Faith, he says, by its very nature, demands action. It requires discipleship. It is not passive or private or isolated. It becomes the driving force of our lives; it defines the world and reality; it provides a framework of conviction out of which we interact with our fellow man. Our pursuit of servanthood and discipleship in response to the cultural mandate, then, is limited only by our ability to go beyond the "basics" to complete obedience to Jesus Christ.

Continued on page 5

News Release

Iowa follows Canadians in forming Christian Farmers Group

Iowa Secretary of Agriculture Robert Lounsberry was keynote speaker for the first convention of the Christian Farmers Association (CFA) in Sioux Center, Iowa, December 10.

The meeting, held in the Sioux Center Community Center, began at 10 a.m. The convention centered on the theme of "Farmers as God's Stewards." A primary goal of the CFA is to show that farmers must not selfishly exploit the land, since "the earth is not man's but belongs to God."

The CFA invited all interested farm families, as well as agribusiness personnel, professional members of communities and others, to attend. Area farmers formed the CFA in response to a World Hunger Conference held at Dordt College in March where representatives of similar Christian groups from Canada spoke of their role in agriculture. Why a Christian association? They see their task as producers as a mandate from God. Along with such a command, they believe, comes the responsibility of farming as God's stewards always applying Biblical principles to their work.

They want to apply those principles to such important issues as conservation of natural resources and the ecological balance needed for production; the scarcity of food, in relation to the needs of the world; the decline of the family farm; and economic justice for the producer, the consumer and the intermediate enterprises.

Guardian sells assets to Knight

Guardian Publishing Company Limited announces the sale of its assets to K. Knight Publishing Limited, effective December 1, 1977.

Guardian was formed 20 years ago by a number of shareholders intent on keeping Calvinist Contact alive in Canada. It latter expanded its publishing work to include the printing of books. Among those produced were Christian Marriage by Rolf Veenstra and The Stowaway by William Rang.

The newly formed Knight publishing firm will continue to produce books, magazines and take on typesetting work as well as providing addressing and mailing facilities.

Knight will carry on publication of Calvinist Contact and its reformed heritage will continue to play a major role in developing content each week. "The editorial council will also continue to act as a watchdog to ensure good, reformed material in the paper," said editor and publisher, Keith Knight, owner of the new company.

The change in ownership comes following several months of negotiations and centred around the welfare of Calvinist Contact.

INSIDE

Phillipines 2
Letters 3
Church page 4
Pastoral Counseling 6
Anne Hutton 7
Politics 8
Dutch 9
Classified 13
Calendar of Events 15

NEXT WEEK

Talk with Prisoners

ViewPoint

Soup and "broodjes"

We talked about the weather first, not out of boredom but out of anxiety. We stood in the church hall, balancing a cup and saucer in one hand and a Voortman's cookie in the other.

It was our semi-annual elders' conference. Ministers, deacons, former office-bearers and laity joined the elders for a day of thought-provoking inspiration.

Winter's first snow storm had pushed cars off their steel-belted foundation and sent them weaving down the road like a crack on a pane of glass. All arrived safely, radiating with thankfulness.

Rev. Henry Lunshof, home missionary in Meadowvale, Ont., spoke on How to be Reformed in Evangelism and reflected largely his work in the planned community on the outskirts of Toronto.

His speech was two-pronged: What is Reformed and how do you apply that to evangelism. The speech and subsequent discussion requires more room than this space allows but it might be good to reflect on the "uniqueness" of being Reformed. What are our characteristics.

We as Reformed Christians claim to live by the Bible. We are constantly re-forming our application of the Bible to our lives. The Bible does not change but our lives do. The world changes each day.

Rev. Lunshof mentioned that we have three unique flavors: We are covenant people, God's children; all of life is sacred, there is no sacred-secular division as was the case in the Old Testament; and finally we carry out a Word and deed ministry.

It was the latter point, of course, which tied in our role as a church in the community through evangelism.

We are covenant people. That is indeed amazing and whenever I read of that in the Bible or hear it in a sermon or speech, I am awe-struck. We are God's people and He tells us that throughout His Word.

I see young couples in love. They seem to be inseparable. They cling to each other in body and heart. Out of their courtship comes marriage, a bond before God. A covenant. Genesis describes the covenant with Abraham as an oath.

We call ourselves covenant children and Rev. Lunshof, during that speech, termed that as one of our unique flavors or characteristics. We say it often enough but it becomes second nature to us until we sit down and really think about it.

There is that old song: Love and marriage go together like a horse and carriage. They form a unit, a bond. Our lunch at the elder's conference consisted of home made soup and buns, those Dutch "broodjes". They seem to go together like that horse and carriage.

But they simply can't compare to the covenant or oath made by God with Abraham. Zacharias didn't forget about that covenant following the birth of his son, John, as a prelude to the birth of the Messiah. In his prophecy, Zacharias praised his Lord because "He remembered His holy covenant, the oath made to Abraham."

We think of that covenant at times of baptisms; from generation to generation. God made us that promise when we were baptised, too, and we must never forget it. In this time of Advent we again see God's promise come to life through the birth of Jesus Christ. He continues to watch over his children from generation to generation.

Keith Knight

by Keith Knight

NewsViews

European Community is effective

Few of us have paid much attention to some genuine good news in Europe. In the last few years three countries have shaken off authoritarian dictatorships. Greece, Portugal and Spain now have elected democratic governments and live under the rule of law.

That these relatively poor countries of southern Europe overthrew entrenched totalitarian systems of the right, and did so without swinging over to the intolerance of the left, is a remarkable fact. It has been firmly believed for years that, among the underprivileged, democracy cannot successfully compete with the easy claims of communism.

The events in Greece, Portugal and Spain also make a particular political point. They underline the significance of that much-abused creature, the European Community.

The existence of a prospering Community of nine democratic countries next door in Europe acted as a magnet for the Greeks, Portuguese and Spaniards. They wanted to be part of it and they knew that it was not possible as long as their own institutions were not free.

The European Community has had a great political influence in the western portion of the continent. That is evidenced in the political transition in Portugal. When the dictatorship there was overthrown, the world wrung its hands and said communism was bound to triumph. The Europeans, instead of crying that the sky was falling, gave crucial assistance to the democratic forces and helped bring Portugal through the narrows.

All of this shows a curious truth about the Community. Everyone knows that it is an economic success, with trade booming and all internal tariffs ended this month, but that its hopes for internal development toward political unity have withered. Yet internally, the Community's political significance is considerable.

One area in which it may have a critical part to play is in moulding and controling Eurocommunism. As communist parties continue their march toward power in Italy and France, the Community can provide essential moral and psychological support for troubled domestic institutions in maintaining democracy.

It will be interesting to both watch and support the European Community in its low profile, yet effective work among European countries.

Calvinist Contact

99 Niagara Street
St.Catharines, Ont. L2R 4L3
Phone [416] 682-5614

Editor and Publisher: Keith Knight

General Manager: Harry de Vries

Accounting: Anje Buma
Advertising: Helen VanOostveen
Circulation: Jenny Tigchelaar
Design: Anna deVries
Typesetting: Jocelyn Langendoen

Editorial Council
Rev. J. Geuzebroek, president; Rev. J. Van Harmelen, secretary; Dr. R. Kooistra, Mrs. I. Parlevliet.

Subscriptions
$8.50 for one year and $16.00 for two years.

Calvinist Contact is published by K. Knight Publishing Limited, 99 Niagara Street, St.Catharines, Ont.

Philippines: Roman Catholic charismatics

by Rev. Johan Tangelder

The Anglican evangelical leader Dr. John Stott said about the current trends within the Roman Catholic Church: "The Roman monolith, which for centuries has appeared inviolable, has at last cracked open. Conservatives and progressives, traditionalists and radicals, are engaged in a fierce power struggle. Because the issues were still open during Vatican II, the Council endorsed opinions which oppose, contradict and exclude each other. To many observers the whole church seems to be in unprecedented disarray. Moreover, it is by no means clear whether the final outcome will be the triumph of biblical truth or a disastrous lapse into some kind of existential subjectivism. All Christian people should be praying for those who are caught willy-nilly in this transitional agony."

The confusion reigning within the Roman Catholic Church is nowhere better demonstrated than in the rapid growth of the Roman Catholic charismatic movement. Protestants tend to welcome this charismatic movement as an infiltration of Protestantism into the Roman Catholic Church. This is not true to fact. The charismatics have some warm advocates among bishops. There is a deep loyalty to the conservative hierarchy.

The Catholic charismatic movement is a very new phenomenon in the long history of the Roman Catholic Church. The first meeting of the Catholic charismatics was at Duquesne University in 1967, and attracted only 90 people. In 1973, 25,000 charismatic catholics met at Notre Dame. In July 1977, 45,000 met in their first interdenominational assembly. Said Kevin Ravaghan, a Roman Catholic who was chairman of the conference: "I believe this is the largest grass-roots ecumenical movement in 800 years." U.S. President Carter's sister Ruth Carter Stapleton made her appearance. She testified how prayers had resolved her daughter's emotional problems. Among the feature speakers was Leo Jozef Cardinal Suenens of Belgium, a leader of the Catholic liberals, who celebrated Mass at the stadium.

The catholic charismatic movement has also come to the Philippines. We hear of charismatic healings by priests and nuns. The best known Jesuit priests who perform healings are Fr. Herbert Snyder, head of the New Testament department of the Ateno De Manila University, pastor teacher of the Catholic Renewal; and Rev. Emmanuel Cannistrace, a noted healer. The MAP (Missionary Assistance Plan) sponsored the "Spiritual Renewal '77" conference, which had the approval of Cardinal Sin. The renewal meeting was an ecumenical event. Catholic and Protestant leaders were joined, according to a newspaper report, "in spiritual (not doctrinal) unity." Invitations were extended to "religious executors (clergy and laity); local pastors, missionaries, priests, Cursillistas, KC's, nuns, sisters, Bible women, seminarians, Bible school teachers and their students, pastors, full time church workers, government officials and church administrators."

The introduction of the catholic charismatic movement raises some serious questions. I will suggest a few. Does it not make Christianity a matter simply of personal success and an uncritical adaptation to the status quo? Does it not obscure or even completely ignore the social aspect of the Gospel message? (This is a crucial question in a Third World, under-developed nation.) Are the charismatics not emphasizing experience at the expense of doctrine? The charismatic movement's emphasis on experience rather than doctrine is keeping with much of progressive theology and not with those Catholics who are seeking renewal through turning to objective Biblical standard. Unless the movement becomes grounded in the Word of God, it will be increasingly swayed by every wind of theological opinion, and it will get lost in a sea of subjectivism.

Wealth of the Catholic Church

As you travel through the country side, you come through many barriers and small towns. Many of the inhabitants live in hovels, nipa huts and shacks that are poor beyond description. But in every place you find a large Roman Catholic church. The architecture is Spanish and the interior is beautiful. Many churches have art treasures. One of the famous works of art and object of adoration is Cebu's image of the Jesus child. The image of the Santo Nino de Cebu was made in Flanders in the early 16th century. On the feast day of "Santo Nino" pilgrims come from all over to the city of Cebu. They come to prostrate themselves before the image, decked for the occasion in its fiesta finery-rich fabrics embroidered with gold and silver thread scepter in one hand and globe in the other, symbols of Christ's power, and an ornate crown of massive gold upon its head.

LETTERS

The forgiveness of sins

Dear Sir:

I was deeply saddened to read brother Haverkamp's letter regarding the Clinton/Vanastra situation and, yes, brother Haverkamp, I am concerned. I have great difficulty understanding the justification for a C.R.C. congregation closing its membership rolls to a person who had , I presume, professed her faith (trust) in Jesus Christ but seemed to continue living "in adultery" for a time.

Considering she had lived a common law relationship for 13 years and there were children involved, I can understand why it may have been difficult to alter this relationship immediately. Would Jesus have excluded her from His heaven just because she had not as yet "cleaned up her act?" I somehow doubt it! I would be more inclined to think there was much joy in heaven when this person professed her faith and expressed her desire to join a church fellowship. Do we then have the right to close our membership rolls to her? I would think not!

How many of us don't regularly live "in adultery" — read Matthew 5, verse 28? I know I do; maybe not outwardly as she did but certainly inwardly. Does this mean then that I cannot be a member of the Clinton/Vanastra membership? I guess so and that is what concerns me.

I would have to think the devil must be wringing his hands in glee to see so many people busy with the controversy. Just think what all this effort could accomplish if directed to bringing the good news of Jesus Christ to their neighbours. This also concerns me.

Each day again I can only thank God that I have been discharged from the law through the death and resurrection of our Lord. No matter how hard I try to keep it, and we must, I fail dismally each day and am deserving of death but, praise God, we have eternal life as a free gift. Our response should be to open our church doors/membership wide to all those who wish to come to learn about the way of salvation. What a wonderful task we have! Lets not forget this!

B. Smidstra
Mississauga, Ontario

Misunderstanding "discipline" in the church

Dear Sir:

I also like to express my concern regarding discipline. Especially self-discipline is an oft neglected Christian virtue. It is where Christian discipline begins. Self-examination, self-correction, sanctification — the work of the Holy Spirit.

Concerning the Vanastra story Mr. Editor, it is my opinion that you should not have published material that concerned a rather delicate issue still before Classis Huron. You could have easily found out about that. I'm sure you must have given the matter some thought before you allowed it to occupy half a page in C.C.

It is understandable that a dispute submitted to arbitration creates some unhappiness. The party who loses support can easily feel wronged and imagine that the whole world (church) has turned against them. But that is more imagined than real — the arbiter ends up being accused of wrongdoing and misjudgment and therefore has the worst part of three. There is also a world of difference between "don't agree" and "won't agree". The arbiter in the latter issue has already lost before he starts. Wasn't that more or less the position Classis Huron found itself in about a year ago?

It is because of a general misunderstanding of 'discipline" in the church that things often become so difficult. Discipline is in the first place keeping together who already are and belong together. Secondly it is to restore to the fold those who tend to digress and separate.

This is written in the hope that it may promote keeping together.

Norm Slothouber
Waterloo, Ontario

Editor's Note: The Clinton-Vanastra story which centres around common law relationships may rightly be termed a "delicate issue" which is still before Classis. The matter has, however, been dealt with by Synod and the same historical facts as presented by Mr. Haverkamp also appear in the Acts of Synod which makes Clinton's appeal a public matter.

Publication of Mr. Haverkamp's letter was a difficult decision and he is aware of that. Its publication was designed to draw further attention to the matter of common law relationships, one of many areas of concern within our churches. Synod, with its 152 delegates — half of them ministers and half of them elders, looked at the Vanastra situation and results of Synod's deliberations appear in the Acts. I, as one of those delegates, agree with that decision.

Creation is positive

Dear Sir:

In an article in Calvinist Contact (Nov. 4) Dr. C. Menninga thinks that it is useful that the relationship between creation and evolution be discussed openly. In this Dr. Menninga is right.

The most important point about the evolution theory for the Bible reader is: has the evolution hypothesis something to say about the manner in which God created man? About that the Bible gives very positive information.

In Genesis 2 the Bible describes very realistically how God created the first man and out of him formed the first woman, verified in the New Testament at various places (1 Cor. 11:8 , Timothy 2;13, Mat. 19:4).

What we find described in these texts is not evolution. Therefore if Dr. Menninga will have an open discussion on the subject of creation and evolution it will be necessary first that Dr. Menninga gives his opinion about these facts described in Genesis 2:7 and 21-25, about the creation of man.

Because in Genesis is stated that God created, not out of another living creature, but directly, the first man full-grown. And out of a part of him God formed the first woman — also full-grown. It is written very realistically that God filled up its place with flesh (Genesis 2:21 An American translation).

This creation narrative must be the first point in all discussions about evolution and creation, because man is the end — the crown of creation.

Before anything else, Dr. Menninga should make his stand known, openly and honestly (as he wrote), about this most important fact concerning evolution and creation. After that I would like to discuss the books he mentioned.

P.H. vander Werff
Thamesford, Ont.

Positive view of [un] employment

Dear Sir:

I would like to open with two observations, one negative and one positive, with respect to Unemployment: It's real (Nov. 11).

Negative is that it seems to me that you have fallen into the same trap of negative headlining as do your counterparts in all the other media, always carping, bad mouthing, belittling and hardly ever offering a positive headline. Allow me to explain. When you say "Unemployment — it's real", I would like to say "Employment — it's real", or if the Toronto Star headlines 8% unemployment why not headline 92% employment!

Technically both sides would be correct but as good stewards would we be amiss if we considered the positive way to be more pleasing to the Lord?

A fine headline might read "92% Employment and Still Trouble".

Positive is that I am pleased to see this type of an article in our church magazine. It is good that all of us are made aware of the real problems in society, so that we may study the reasons and causes and become better equipped to make judgments.

Some of the reasons for our employment problems, as I see them, are as follows:

For years Canadian have been lulled into a sense of security because of the riches of our land, both in agriculture and other natural resources. It seemed to be a good idea to be the hewers of wood and drawers of water simply because the rest of the world was and is hungry for wood and water.

However, since we have one of the fastest growing labour forces in the world, this resource base attitude is no longer good enough to provide adequate job opportunities.

We must concentrate on more industrialization and this is where our problems lie. We have no industrial policy and no conscious effort by the federal government to stimulate and lead in this only area which is really labour intensive.

The accepted measure of a nation's economic maturity is its ability to supply its capital equipment requirements from domestic sources.

In this respect we have the poorest record of any industrialized nation. We only supply 35% of our requirements locally, the other 65% represent the jobs of 403,000 persons, all direct wealth producing, tax producing jobs.

Job opportunities are lost through the importation of finished products into Canada. In this respect we have the worst record in the world. In dollar volume we import more than either the U.S.A. or the combined E.E.C., not per capita but total dollar volume.

This is where the jobs are lost. I feel that if there is any country in the world that can lick its unemployment problem it's Canada by producing more of the things we need and then buying Canadian.

Having outlined the above, I feel there still would be a very serious problem, even if we had a national industrial policy. The best way to explain this would be to point out that industrial strategy is really a federal responsibility and education is provincial.

If we had an industrial policy and the collective will to enforce this, we still would be unable to produce many of the finished goods described above because we would not have the skilled manpower to perform these tasks.

The problem of the shortage of skilled people is as important as unemployment and closely related to it. The provincial government, at least in Ontario, has not seen fit to institute, as yet, a comprehensive, first class technical school system — to the detriment of us all. The result of this is that today it is easier to hire a Ph.D. in any discipline than a tool and die maker or other metal fabricator.

There are thousands of openings in the metal working industry for skilled young people who are now on the dole. This is not our youths' fault. They are forced, whether suited or not, to enter the academic stream.

What is necessary for all of us is to be as fully aware as possible of the circumstances which dictate our lifestyle and then let our voice be heard. After all, in a democracy we have the government we deserve.

J. Luyk
Vice-president
Erectoweld Co. Ltd.
Oakville, Ont.

Marriage & Family counselling
Vocational assessments
Individual & group therapy
Seminars & workshops
arranged for churches and
other groups

christian
counselling services
Suite 709 44 Eglinton Ave W , Toronto M4R 1A1 Phone:489-3350

CHURCH PAGE

Rev. John Van Harmelen, 550 Leister St., Woodstock, Ont. N4S 2R1.

Pastoral Pondering

Do you have something that needs to be put right?

from Sarnia Bulletin

The other day someone gave me an article under the title in Dutch: "Hebt U nog wat goed to maken?" (Do you have something that needs to be made right?) I want to reflect on some of the thoughts of this article with you as we near the end of another year.

People can sometimes hurt each other so much and cause deep wounds to come into another person's life with words or deeds. It can sometimes take very long before those wounds are healed. There are people who for years and years walk around believing that they have been unjustly dealt with, because no-one ever came to them saying: please forgive me, it was wrong what I did. Perhaps they themselves have never been able to fully forgive.

It can destroy your life and eat away at you when there is someone that has something against you or you have something against someone else. It can even come to the point that you go to your doctor for a calming drug and the doctor prescribes some valium. But that does not get at the root of the problem. It does not take the hurt away, the wound stays. The other has to come, the other person must ask me for forgiveness.

When I meet people who cannot and will not forgive and forget, then I am impressed time and again about the power of sin and the destruction that sin causes. For to wound each other and then not to forgive and reconcile,that is sin. Even if it looks to others that we have the right on our side. That is what God says in the Bible. And sin always breaks, destroys life. Our life and the life of others is poisoned when we don't admit wrong or don't want to be the least, or even suffer injustice (1 Cor. 6:7). People often say, Pastor, I can't do what the Bible asks of me.

But the Bible has also another word and another name. The name of Jesus. He came to destroy sin, destroy the works of Satan. He can free you and enable you. Valium only works as an anestheatic but Jesus heals. When someone has hurt you, speak with God about it in prayer. When the poison has entered into your heart speak about it with someone whom you trust. Write your hurts in a letter, tell the person who has hurt you exactly how you feel. Put a stamp on the letter and maybe then rip it up. And take the advice of Jesus: Pray for those that have hurt you. Pray that God will forgive them. And pray then also and "forgive me my trespasses as I have forgiven those who trespass against me." Only Jesus can teach you to forgive. He is also the only one that can forgive you.

I am listening to another word of Jesus: "For if you will forgive men their trespasses our heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses." The end of another year is close by. Is there something that needs to be made right between you and someone else. Go!!

CHURCH NEWS

CHRISTIAN REFORMED

Called
-to Woodstock (Covenant), Rev. Jacob Kuntz of St.Catharines (Covenant), Ont.

Deacons secretary
Brampton, Ont. - Harry Janssen, Immanuel CRC, Box 218, Brampton, Ont. L6V 2L1.

Candidate Martin
Classis Hamilton, meeting in special session December 1 in Smithville, Ont. accepted into the ministry Candidate Gregg Martin of Wayne, N.J. who has accepted a call to Dunnville, Ont. Installation service was scheduled for December 9. The evening examination yielded unanimous consent by delegates to allow Mr. Martin's entry into the ministry, with the concurrence of the synodical deputies.

from Calgary Bulletin

One compensation of my work

On Wednesday Len Vroon, Bert Haasdyk and I met at Cedars Villa. We were there to interview Miss Lila Lee. Miss Lee is a Chinese lady in her fifties who has been in Cedars Villa for some time; Len has been ministering to her for three years. Now the three of us were there in response to her request to be baptized as a Christian.

It was a beautiful experience. Without hesitation, and with real joy shining in her eyes, Lila told us that Christ is her Saviour, who died for her sins. She expressed a simple but obviously sincere faith in the Son of God who came to earth to bring her to heaven. And she told us how she seeks to live for the Lord there in the nursing home, helping those who cannot do things for themselves and reading the Bible to some who cannot read. So we rejoiced together in the Lord's faithfulness and His great love displayed in Lila Lee.

On Thursday the Executive Committee, having been authorized by the elders to do so, received our recommendation and agreed that Lila Lee should make profession of faith and receive adult baptism. That in itself will be a blessed experience; we dont have many adult baptisms.But it will also mean that we now have a fellow church member living in Cedars Villa — the first after all these years of ministry. And it will provide another testimony to the Lord's plan to bring unity out of diversity, as Lila will be our first Chinese member.

Let's thank the Lord together for His goodness and for the faithfulness of His servant who brought His word to Lila Lee. Let's pray that God will continue to bless the various ways in which we seek to bring the Gospel to a needy world, so that many more who live in darkness may come to the light of the knowledge of God in Jesus Christ.

F. Breisch

from Smithers Bulletin

Songwriters wanted

For Reflection: 'A wise man once said, 'If you permit me to write the songs of the nation, you may write its laws.'

A nation's laws, after all is said and done, remain on the books, but a nation's songs are upon the lips of a people and in their hearts.

Songs are learned without effort. Calvin shrewdly remarked that, through music, doctrine is poured into the soul as with a funnel; hence his concern to provide the proper songs and psalms for the churches of the Reformation....

By the same token, our children will go astray in their theology, and they will lose the Reformed heritage with its emphasis on the preaching of the Word and the authority and sufficiency of the Holy Scriptures.

We desperately need Calvinistic song-writers. To write such songs takes literary talent, plus love for the Reformed faith and a knowledge of the Scriptures as the final norm.In our singing, as well as in all our activities, let us bring every thought into captivity to the obedience of Christ."

[*the late Prof. H.R. Van Til of Calvin College*]

DeVries' leave for Bangladesh

by Bill Potma

The agricultural aid program in Bangladesh, sponsored by the Christian Reformed World Relief Committee, had been looking for a qualified irrigation engineer for some time.

On November 9 a newly-wed Christian couple, Marvin and Peggy DeVries, set foot on Bangladesh soil to answer this call. They will join the Bogra District Agricultural team of the CRWRC, now made up of John and Kathy Brouwer, Rick and Edith DeGraaf, David and Nancy Van Der Puy and Kees Poppe.

The past six months of preparation have been quite eventful for them. Marvin's application was accepted by the officers of the CRWRC in late April, followed by an appointment for a three-year term to Bangladesh by the foreign program director, Wayne Medendorp.

A graduate of the University of Guelph agricultural school, Marvin is a former member of the Wellandport Christian Reformed Church. On August 20 he married Peggy Plaisier of Dollard des Ormeaux, Quebec in the First Christian Reformed Church of Montreal. Then they spent their "honeymoon" in orientation training at a mission school in the States, used by all prospective mission workers of the church.

A highlight in their preparations was the commissioning service by the Montreal church on October 23. The sermon by Rev. M. Geleynse charged the whole congregation to "execute justice for the oppressed" based on Psalm 146:7a. Marvin and Peggy answered: "Yes, we do and we promise" to the following questions:

"Do you now accept your place in the missionary taskforce of the Christian Church?

Are you committed to the proclamation of the victorious kingdom of our Lord in which word and deed are inseparably woven together?

Do you promise to do your best always to clearly identify your work of mercy as a work done on behalf of Christ?"

Marvin then testified how he felt he was called for this unique task and thanked his new friends in the Montreal church for the encouragement and support. Following the charge to the couple by the CRWRC delegate for classis Eastern Canada, the congregation charged them in unison with the words: "May you go with the grace of Christ our Saviour, with the love of God our Father and with the fellowship of the Holy Spirit, our guide and comfort. Go with God and He will go with you."

They were sent out in the Lord's name and have now arrived in this strange country to begin their task. May we remember them and all the others in the field in our prayers and support.

Earn Bible College credits through RBC

EXTENSION COURSES

Study individually or in a group for college credit or personal growth. Course outlines, assignments, and tests included. Work reviewed by RBC faculty members. Now available: New Testament Introduction, Personal and Parish Evangelism, Psalms, Gospels, Acts, and others.

Ask for complete information

RBC

REFORMED BIBLE COLLEGE
1869 ROBINSON ROAD, S.E.
GRAND RAPIDS, MI 49506
616 - 458-0404

The dance and the condition of your soul

A few weeks ago a minister preached a sermon on "Dinner and Dance". The sermon referred especially to Synod's discussion and invitation to reactions regarding the approval of the Calvin College board to allow dancing on campus. If I am correctly informed then this form of entertainment has already been practiced at Calvin for a number of years with the knowledge of the board, albeit without formal approval. Last year classes were formed at the College and a dance instructor appointed. Upon successful completion of the course a diploma would be awarded.

Since it is now no longer possible to ignore it, the board apparently had no choice but to give it's formal approval, also with a view to the fact that it had been going on already for quite some time. Formal approval appeared to be the only obvious thing. Synod hesitated to come to a firm conclusion of this matter and preferred to postpone it's decision, inviting instead the reaction from the churches. The leaders, obviously, are seeking guidance in the direction and leadership they ought to give.

We assume that the minister's sermon was meant to do just that — stir us up to reaction. In the sermon the apparent pros and cons were outlined, but no positive answers were offered. Relating only what Synod actually wanted — reaction. So now we must speak up. It is definitely our turn. Silence means we condone, we approve. To state simply "I have not been brought up that way, so I am not going to do it" reflects a poor conviction and does not support our argument, it is certainly not a satisfying answer to the question at hand. Also, it does not offer any help to others who may be struggling and searching for answers to this problem. At best, such a statement, is an abandonment to self-determination (The choice of one's own, individual direction versus the guidance of the church) and that a church can never afford.

The sermon refers to the dancing by Miriam and the women at the Red Sea. Exactly what kind of dancing took place? There were only some women jumping, skipping for joy, out of thankfulness for the great miracle God had just performed. Does that type of dancing compare at all with what dancing is like today?

Was not David's dancing of the same type as Miriam's? Was he merely entertaining himself, or was he expressing, acting out of joy and gratefulness to God. Is that what they (want to) do at Calvin? Is that the intent of their dance parties? The dancing at Mount Sinai was mentioned, the festivities at the time the golden calf was set up. Just what was the situation? You recall that Moses had gone up on the mountain to receive instructions and the tables of the law from the Lord. The people waited and waited for Moses' return. They were getting tired of waiting. After 6 weeks of waiting boredom sets in. Gathering their wonderbread, provided every morning by the Lord, did not excite them any more, it had become routine. Boredom is the condition the devil waits for, because then he is assured of success. An idle mind is the devil's playground. How about that today?

Let's return to the subject of dancing. What really does one express, or act out? What is the motive and real attraction of it? Is it gratefulness for God's wonderful work and love? Is it the knowledge and assurance of faith in the Lord Jesus Christ, not having to perish, but to have eternal life? (John 3:16)

Perhaps, when the Holy Spirit came, he received power to become a witness, wherever they are? (Acts 1:8). Is it because he or she is so grateful for receiving a Kingdom that cannot be shaken, and thus offer to God acceptable worship with reverence and awe? What really now is acted out by it, what is the real driving force? Some brazenly self-satisfying rebellion, self-satisfaction in being different, boredom, lack of excitement in church or at home, low spiritual condition. Perhaps a "deep down, but unwilling to admit" unsatisfied sexual communication?

The urge for physical rhythm, sensing a high feeling aroused by a few drinks? A feeling of being free, to do what you want to do, free to dare your conscience. We know that we are not within the boundaries of the Kingdom, don't we? Where, then, are we? We would prefer to refrain from making some admissions, wouldn't we? We should, however, search our minds and heart. Are not all these things the very essentials of the spirit of our times? Isn't it the same age old problem? The urge to free ouselves from the "religious straitjacket"? To be free to choose our own direction?

Can the church afford to waiver when called upon to guide and lead, because the times are critical with regard to the demands of desired freedoms? Would that be a responsible and safe stand, also with regard to the next generation? Should not the church look further than just the immediate future?

Something inside us has changed. We are now in Jesus Christ, Congregation of the Lord Jesus Christ, remember? He determines my actions, my expressions, my responses, my life's patterns, my criticisms and philosophy. He is my Spiritual condition and I do not get low or bored, never! Be renewed in the Spirit of your minds, and put on the new nature created after the likeness of God in true righteousness and holiness. (Eph. 4: 23,24)

President Sadat, at one time said, "I am a firm believer in Mohammed." President Carter said, "I am a born again Christian." What are we? Just Christian Reformed? Perhaps you agree that the theater, the bad movies, have no place in a christian's life, but a bit of rather innocent dancing cannot harm us. Is it really so innocent?

Let's ask a few questions. Could you in all sincerety open a dancing party with meaningful prayer? "Lord, grant us an evening of good fellowship for the honour and glory of Thy Name". The Bible instructs us to do everything to the glory of His name. Could you, in the course of your dancing, tell your partner that you are a born again christian and that you wish the same for your partner.

The Scriptures tell us that we must be witnesses. Perhaps we would judge it to be bad timing and out of place. But then, are we doing justice to our friend or partner? Could you as a committed Christian truthfully explain just what you mean to express or act out in this thing you are doing: free standing, holding hands, or embracing your own or someone else's spouse, letting your manner of life be worthy of the Gospel of Christ? Is the type of music anything that fits into a christian lifestyle, as spelled out in God's Word? Does the music stir our feelings into actions? What kind of feelings, what type of actions?

Why is it a normal requirement to consume alcohol with it and so elevate our feelings. Can you sincerely at the end of such an evening say "Thank you Lord for a most enjoyable evening, for the opportunity to express ourselves and be a witness for Thee". Col. 3:17 says "And whatever you do in word or deed do everything in the name of the Lord Jesus, giving thanks to God the Father through Him."

Does an evening spent like that fit comfortably in the life of the christian, who was once baptized and later on personally responded by a public profession of his faith and commitment to live the rest of the time in the flesh no longer by human passions but by the will of God? (II Peter 4:2)

What now is your reply to the invitation for reactions? Should we not ask our consistory to pass on to Synod and Calvin a firm "No, we do not approve of it". And for the well-being of our church and schools request also that this kind of worldly amusement be discouraged locally. We can sing so heartily "Onward, Christian, Soldiers." Do we ever stop to think what we are saying when we sing these four stanzas? Let's make sure we can continue singing it happily ever after, without blushing.

B. Nymeyer
Cambridge (G), Ont.

Christian education

Continued from page 1

Vision for the Kingdom

Finally, from the "basics" of the Christian life, the Christian community must go beyond to catch a vision of the kingdom of God. And this leads me to an obvious — yet most critical — observation about the nature of the Christian community: God builds His kingdom through the lives and efforts of His people! The Lord will cause Christian education, both in its basics and beyond, to be strong and to flourish.

But be sure of this: He will ask you for commitment and sacrifice. If you think God wants covenant children in Christian schools, you had better watch out because He will ask you to provide them. If you think God wants those children learning from Christian textbooks, be careful because He will ask you to make that possible. (That is the mission of the Canadian Christian Education Foundation!) If you think God wants those children taught by dedicated Christian teachers, you had better think carefully because He will ask you to make an investment in their preparation. In fact, if you think God wants us to go beyond the basics in education, then we in the Christian community had better be prepared to increase our commitment to the Lordship of Christ in every dimension of this world.

As a Christian community, this is our mission and constant challenge. May our common devotion to the building of that kingdom continue to provide our challenge in the years ahead!

STACKING FURNITURE

S.P. RUNIA CO.
1358 Plains Rd.E.
Burlington, Ont.
L7R 3P8
416-632-3110

for churches, schools, auditoriums, etc. Chairs with plywood, plastic, or upholstered seats and backs. Tables with plywood or laminated tops. Catalogue on request.

Van Geest House of Pianos

KAWAI LESAGE
Sherlock-Manning

2 floors of new & reconditioned pianos
* Special rates for churches & Christian Schools

145 Hwy.#5 W. Waterdown
(2 doors W. of Waterdown High)
416-689-6833
open every evening

Niagara Steamatic

STEAMATIC carpet cleaning

for complete in-home service
* carpet
* furniture and
* drapery cleaning

Free estimates, call collect Niagara Penn.: 935-0772

H. Louter & Sons

World missions update

Part-time seminary

JAPAN — Kobe Reformed Seminary does not have any full-time teachers! Eight pastors are the faculty, all of them teaching part-time, including Seminary President Ryuzo Hashimoto. The situation is not ideal, but has some great advantages — all the teachers are closely related to pastorial work, lending an atmosphere of practicality to their work. Costs are reduced. Students gain immediate insights into the work of the churches.

Secret societies

LIBERIA — Secret societies have flourished in Liberia until now. The societies have a significant social and religious grip on many people and hinder the growth of the Christian Church. A recent presidential proclamation accompanied by a five-day period of national prayer and fasting has led to increasing exposure of the practices of these societies. Missionaries Larry and Ann Vanderaa face the challenge of secret societies in their work in Liberia.

Voice in Mexico

MEXICO — For over 75 years the Coyoacan Independent Presbyterian Church has been a lighthouse of the Gospel on the southern edge of Mexico City (total population of the metropolitan area now stands at 12,000,000). Recently, the Coyoacan consistory took over the responsibility for supervising and leading toward full organization twelve mission congregations started by our missionaries. Rev. Donald Lagerwey serves the Coyoacan consistory as a resource person and advisor in evangelistic matters. Office bearers and other members of the church lead in the services, make visits, and engage in the outreach program of the church. The pastor of the Coyoacan church is Rev. Efren Haro, a former Catholic priest.

Special missionary support

The board of World Missions gratefully acknowledges the participation of these churches in recently undertaking support of the following missionaries: Bethel, Paterson, New Jersey — Miss Julie VanderLaan; Ebenezer, Trenton, Ontario — Rev. and Mrs. Arie Leder; Westwood, Kalamazoo, Michigan — Rev. and Mrs. Wayne De Young; First Chatham, Ontario — Rev. and Mrs. John Tangelder; Providence, Cutlerville, Michigan — Mr. and Mrs. Paul Theule; First, Cutlerville, Michigan — Mr. and Mrs. Gordon Brinks; Bauer, Michigan — Rev. and Mrs. Gary Bekker.

Nurses!

Do you have the desire to work in an underdeveloped country where the people **really** need your help? CRWRC has a position for you in Haiti if you have a B.S. nursing degree.

Write to: CRWRC
2850 Kalamazoo Ave.
Grand Rapids, Mich. 49560

CRWRC In Haiti

PASTORAL COUNSELLING

Expressing our Love

Many people today talk a great deal about love and yet the indications of that love are so lacking in our world and in our civilization. We see so much hostility and anger and hate in the lives of people that we wonder where that love is. One of the reasons why we don't see more love is because of the way people interpret the word "love". There are those who look at love from the physical standpoint. It's the idea of being drawn to another person because of physical attractiveness, or because of strong sexual drives. When this is the basis of love it is not an enduring situation.

People will soon tire of each other if they treat each other as toys or as things and this kind of love doesn't last. Physical attractiveness wanes with the years so that people get tired of each other and they separate and look for greener pastures or for younger mates in life.

Then there are those who talk about love in a selfish way. Love can also mean that we want things for ourselves and one of the ways of getting this is to show love for others. We know that the deep need of the soul is to love and to be loved. The two are so intermittently woven together that it's not just the matter of what we can get out of this relationship of love, but what we can give, what we can share. Selfish love isn't love — it ought to have a different name.

In our lives we find that love becomes an important ingredient of living, from birth on. As a baby we learned to love those close to us, the mother who feeds us, the father who takes care of us, brothers and sisters who have watch over us. As we get a little older we have pals and then we have boyfriends and girlfriends. Then there is the love in marriage. Possibly one of the strongest types of love is the love of parents for children. And even that at times has a very hollow ring.

Thought for the week

Our love for others, for loved ones, for neighbors, for people of other nations or creeds, must always be an echo of God's love for us. He loved us first and we in turn also love.

watched a mother the other day who was doing some Christmas shopping for her children. While she was trying to buy things for her children, she was very disturbed with them. She scolded them and slapped one of them and told them to stop bothering her. Love expresses itself in strange ways when we think of giving things for others as if we can buy love. But you can't buy it. Today, particularly, I want to caution you about the idea that getting things or giving things is the real ingredient of love.

Learning to love others requires several things of us. It begins with love for ourselves. There is a world of difference between self love and selfishness. God loves Himself, which is not selfish love. In our lives, too, we learn to respect and to honor ouselves, to have a sense of self esteem, to develop a sense of worthwhileness in life. And when we feel good about ourselves, then we have the ability to give of ourselves. The love of a mother is not giving of things for a child, but the giving of self. And is there anything more precious to give to our children than ourselves? The personal touch of holding a child, of embracing a youngster, or of showing to our teenagers that it isn't what we can do for them but what we are for them, — that is where we must begin. And reaching out to others requires that we first learn to love ourselves.

Love also requires that we are willing to do things for others. Love is not self-seeking. It is developing relationship between two people in which we can help each other. We try to help the other person to grow and to develop, for this is the ultimate purpose of love; — to help some other wayfarer on life's journey. A characteristic of love is that it must be expressed. A love that isn't expressed isn't love at all. We may say that we love other people, we may even weep when we see pictures of babies that are starving in India or the Sub-Sahara; our hearts may bleed for them, but if that is all we do, what kind of love is it? Love expresses itself in doing things for others. I'd like to suggest, particularly at this time of year, that you do something for someone who cannot return what you are doing.

We have a lot of barter benevolences. Jesus tells the story of the man who invites the people to his banquet because he knows that they will invite him back again. He says, "When you have a feast or a banquet, don't invite your rich friends who can give you the same kind of spread, but invite the poor and the maimed and the blind and the lame; invite those who are not able to return what you are doing for them." This is the experience of parents who have a handicapped youngster. Often these youngsters, when they are babies, are rather cute and cuddly but as they grow older they are a bit more difficult tomanage, more difficult to take care of, and cannot return the things the parents have done for them. But this is the very essence of love. Christ gave Himself for us in his love, knowing full well that we cannot return to Him the things He's done for us. He went all the way to Calvary for us and He expects us to reflect that kind of love.

At this time of the year we are all thinking in terms of giving and buying presents,doing things for others. It's good to do these little things for other people to show our love, to go beyond what is asked of us. Everyday we get letters, sometimes two or three, from various causes asking for help. The inclination is to throw away a lot of this stuff and I suppose most of us do. I find it important, particularly when you have limited means, that instead of giving little to a lot of different causes, you sort out certain causes that you can support a bit more completely. In this way you get a satisfaction out of being able to give something worthwhile.

Close to my heart, of course, is the Children's Retreat where children are cared for who are mentally handicapped, and we do make an appeal at this time of the year for that kind of work. There are other worthwhile causes that are in great need. Every mission cause needs our help, and every institution needs particular help because the cost of operation continues to go up with the rising cost of living. For this reason let our love be expressed. But then don't think only in terms of those causes that are off in the distance.

James, who must have been a very practical preacher, tells of giving someone something just to get rid of him, and I think we have all done that. A man meets us on the street and asks for a quarter and rather than be embarrassed we give him that just to get rid of him. That's not really giving. In "The Vision of Sir Launfal", Longfellow mentions a beggar lying by the road and the man in search for the Holy Grail throws a coin in his way and makes this statement, "Better to me the poor man's crust though he turn me empty from his door; for the gift without the giver is bare." That's love, the gift and the giver.

ANNE HUTTEN

The village of Port Williams lies curled around the mouth of the Cornwallis River where it feeds into Minas Basin. It's a small place, with only two major industries: a feed mill and fruit/vegetable processing plant. There are a couple of garages, a woodworking place, a small canteen, and a few more such commercial ventures. Two or three-storey apartment buildings have sprung up, while a modern fire hall and library add useful services. The tall white spire of the only church dominates the scenery for miles around, especially on the west side. It's largely a residential place, providing housing for all ages.

What's especially noticeable in this village is the orderly neat appearance of houses and lawns. Even near the end of October I saw one elderly man running a lawn mower over a few tufts of grass. The cleanliness is also reflected in the installation last year of a sewage treatment plant, rare in such a small community.

The port itself is not very active, but occasional transatlantic boats do come in with the tide. Such an event is announced by the local radio station, and citizens often come to watch the loading or unloading of a ship from Germany, Norway or other European ports. Those who promote the increased production of grain in the Annapolis Valley note that the port is only ten miles away from the province's first grain storage facility, now under construction.

I stopped at the little canteen not so long ago. The lady in charge was obviously not just a waitress. To my query as to whether it would take awhile, she answered, "Yes, I perk my coffee." Fresh for each customer, one would guess. She then proceeded to inquire my business in the Port, while the brew simmered. By the time I left she knew the size of my family, what we do for a living, where we live, and possibly why.

On the sidewalk I then met a man out for a walk. I don't normally greet all strangers, but this one was hard to ignore.

"The weather sure is improved!" he said, as if continuing a conversation we'd carried on for a long time. I couldn't help but agree with him.

If you drop into one of our smaller communities, be prepared to engage in friendly conversation with whomever you meet. Such is their intimate tone.

...

The Maritime School for the Blind has been operating since 1870 in the same buildings, with additions over the years. Safety hazards such as winding wooden stairs pose a daily threat for the 110 students registered.

The four Atlantic provinces have decided to do something about the situation, agreeing to jointly finance three million dollars' worth of new structures. Building will start next year. It will take time, as the old buildings will be torn down and replaced on the same site with new ones.

Practically all segments of the educational system here have been overhauled during the last couple of decades. The small country schools are a thing of the past. Students are bused to modern buildings in centralized locations, for an education that is said to rank with the best in Canada. One wonders why the blind had to wait so long for decent facilities.

...

Living "out in the sticks" doesn't mean we never meet any interesting people. By hiring a crew of apple pickers each fall, we see as varied a bunch as anyone could desire.

To start with, there were half a dozen housewives, out for fresh air, exercise and extra money. An unemployed college graduate, B.A. in social work, stayed with us for a few weeks while earning a bread and butter living. A husband and wife team, both out of work as marine biologists, also spent several weeks up a tree. Three men from the Mountain picked apples the entire fall.

It should be noted that the phrase "from the mountain" has more meaning than is apparent at first glance. Although the geographical distance between Valley people and mountain people may be less than half a mile as the crow flies, there is a deep chasm between the two. Mountaineers are a hardy breed on the whole, independent, often with a small farm or woodlot of their own. The ones we had, resent the subtle patronizing air so often found among Valley people, and are quick to take offence at any hint of condescension. However, they work hard, are absolutely honest, and have their own special kind of knowledge when it comes to the lore of the woods. Our boys are fascinated by tales of midnight hunting parties, trapping of rabbits, squirrels and other furbearing creatures, and a general freedom from the civilized conventions of Valley folk.

...

And with winter coming on, there should now be a bit more time for relaxing with the family. Coming up are a puppet show, a live production of Hansel and Gretel, and Star Wars to boot. We must work some of them into our schedule.

Citizens are responsible for energy alternatives

by John Cook

Mr. Cook is a physicist in Ottawa

Please permit me to comment on two articles on energy and other resources which recently appeared in Calvinist-Contact, one by pastor R. Kooistra, "A Bold Proposal for a new lifestyle" and the second, presumably a press release by Calvin College, describing a newly-formed college study committee on resources and stewardship.

Mr. Kooistra is to be commended for carefully summarizing the Biblical teachings on stewardship of our environment. The christian community, however, seems to ignore these teachings. Although it is becoming quite apparent that our North-American way of life is very wasteful of energy and material resources (consider the many warnings recently given by leading politicians), we christians are generally indistinguishable from our neighbours as far as our use of those resources is concerned. In fact, the only difference between our secular neighbours and ourselves is that we have quite lofty principles regarding stewardship. These principles have served only to soothe us. We are so ignorant of the meaning of real stewardship of creation — which must surely be a matter of prime concern to us — that it has become a difficult topic for our pastors to preach on!

Mr. Kooistra makes two suggestions for a new lifestyle - bicycle paths in our cities and electrification of our railway system, but in my opinion these are not bold, but rather naive. Since his article appeared I've asked myself a number of times when our car left the driveway, whether in that particular instance bicycle paths would have let us keep the car at home, but in almost every case the answer was negative. For an average family, the bike and the way our modern cities are laid out, are incompatible. Electrification of railways might be of help, but it should be part of a complete re-evaluation of our transport facilities. Our present problems are complex and no easy problems exist.

For this reason it was very good to read of the Calvin College study group. It deserves our wholehearted support, for we must become aware of the real cost of our lifestyle. It is illuminating to compare the budget of this group, $100,000 for one year, to the current prices of the energy we use. Did you know that the cost of the added gasoline required by the automatic transmissions of the cars of the Christian Reformed people in Ontario is of the order of half-a-million dollars per year? Energy, Mines and Resources Canada has estimated that, if we continue to use energy at our present rate of increase, capital expenditures for new sources of energy (such as oil wells, nuclear reactors, etc.) of $20,000 per family are required within 8 years. To me, these numbers are shocking not because they are so large, but because these vast sums of money are and will be spent unthinkingly. The formation of the Calvin group may be a sign that we are finally waking up. I very much look forward to reading its reports, but I would like to make a few suggestions as to what we christians may do in the meantime. These suggestions are neither profound nor novel.

First, we must strive to become more informed of the real impact of our way of life on our environment. This will be difficult, for it is not easy to be objective about one's habits: they die hard.... It is also first and foremost a matter of

prayer: let us frankly talk to God of our confusion regarding stewardship of our resources. Also we must learn to regard such decisions as the choice of a new car or home or major appliances as decisions which must be made prayerfully.

We must also become more aware of the amounts of energy we require. It would be illuminating if not embarrassing for a family to sit down together, and calculate and compare in simple terms (say gallons of oil) the fuel cost of its car, the heating costs of its dwelling, and its electrical power requirements. Only when we are aware of the relative magnitudes of the members involved, can decisions regarding energy savings be wisely made. An example: the power required by an electric clothes dryer is hundred times as large as that for a light-bulb, yet as a rule we ignore the former, and take care with the latter.

Second, we must find ways of informing our governments we are concerned about our environment, and that we wish to know the real cost of our way of life. Our governments employ enough experts to be aware of that cost, yet, since they must be re-elected, there is a large discrepancy between what they know and do. The blame for this lies with the unthinking voter, christian and non-christian alike.

Our governments, federal and provincial, must be criticized for obscuring the true cost of petroleum fuels by a maze of grants and subsidies, and the same may be said of the cost of our highways, airports and railways. These are serious errors, for the financial cost of an item is almost always taken to be a good indication of its real value. Furthermore, their estimates of our energy supplies vary from month to month, and they do not appear to heed their own warnings of an impending energy crisis. But in all this, we get precisely the governments we deserve.

Since we citizens appear bent on maintaining the status quo, important decisions are being made before we are ready for them. Pipelines will be built in our fragile North to feed e.g. those automatic transmissions of ours, before their environmental impact has been carefully studied. We will soon see nuclear reactors close to every major city, yet their impact too is a matter of heated debate among the experts. For this, we, ever-demanding citizens, are to be ultimately blamed, and it is imperative we find ways of meaningfully discussing our environment with our politicians. We Christians have a crucial contribution to make here, by virtue of the fact our material possessions are not crucial to our well-being.

What is truth?

A televised discussion on christian involvement in politics

What happens when christians propose that they have a special contribution to make in Canadian politics? How do others react to that? Gerald Vandezande, executive director of the Committee for Justice and Liberty, found out when he appeared on the T.V. program "What is Truth?" on September 25.

The following is part of that discussion. The panel members that interviewed Mr. Vandezande were Paul Hellyer, Al Forrest, Lorraine Thompson and Doug Hall. The program was hosted by Charles Templeton. It is published here to reflect ideas of individuals and should be considered as such.

TEMPLETON: Are you not in effect trying to form a pressure group on government?
VANDEZANDE: I don't like pressure groups. They usually defend the self-interest of the people. They are not concerned with genuine human well-being. And they usually violate public justice.
TEMPLETON: Gerald, you told me you didn't like pressure groups, but one gets the impression, and looking at your literature and listening to the things that you are doing, that what in effect, nevertheless, you would like to do is to get Christians to join together to put concerted influence upon government. That's a pressure group.
VANDEZANDE: But I want to do that in terms of a basic life-principle that isn't first of all concerned with the self-interest of Christians or other people, but that is concerned with the doing of public justice for all, regardless of creed.
TEMPLETON: But your determination of public justice would be yours and your group's, and, you all being Christian, would be an attempt to enfore those principles on public life, wouldn't it?
VANDEZANDE: There's no question that we want to advocate and promote the idea of public justice from a Christian vantage point, and in that sense we take direct issue with the way the Conservatives, the Liberals, and the Socialists think about it.
TEMPLETON: But why should Christians tell us all how we should conduct our affairs. Why shouldn't Agnostics, why shouldn't Jews, why shouldn't Christian Scientists? Why should we be influenced by your views in terms of public life?
VANDEZANDE: Precisely because the Bible teaches that we are to love our neighbour as ourselves, we are to give that political expression also.
TEMPLETON: We don't all accept the Bible.
VANDEZANDE: No, and we aren't requiring you to accept the Bible, all we're saying is that because the Scriptures have a distinct message to bring, also with respect to the socio-economic and political issues of our day, that that viewpoint should be heard, should be articulated, and should be articulated vigorously. Why should we only be exposed to capitalism, socialism, liberalism, and individualism Why shouldn't Christianity have a voice in the political affairs of our country?
HELLYER: Can I interrupt just long enough to say that I understand you to suggest on your political analogy that there are no Christians in the Conservative party, no Christians in the Liberal party, no Christians in the Socialist party? There are no Christian ideals?
VANDEZANDE: There are Christians within those parties. But whether they are really always consistently advocating a Christian political point of view is very much in doubt. I think they are often caught up in right-and-left-wing conceptions of life, without really getting to the heart of the questions as Jesus has put them in the Sermon on the Mount and...
TEMPLETON: Is any group consistent? Is your group consistent?
VANDEZANDE: No, we're not always consistent either, but at least there is a conscious attempt to listen to what the Scriptures have to say, and to give the best articulation possible in terms of twentieth century issues. But what the Conservatives and Liberals are doing is avoiding what the Biblical message is saying and trying to get at the issues from their middle-of-the-road philosophy of life which really doesn't think in terms of man as a creature of God.

***

VANDEZANDE: My point is that, next to the Liberal and Conservative ideologies there should be a clear-cut Christian position that isn't submerged in the existing political parties but that comes to the fore as a distinctive force with its own point of view, with its own input, with its own influence, with its own programs, so that the Canadian people finally will have a choice. Now they don't.
THOMPSON: You want to be able to see that each candidate has to sign a little sheet of paper and see that we approve of what this particular society is going to put forward from their point of view through you.
VANDEZANDE: What we would like to see happen is that during an election campaign Christians who believe that also in politics we ought to be of service to people, that they set forth a position that is distinguishable from the positions advanced by the other politicians.
THOMPSON: But, surely, if someone is good and kind, that't a good enough position. You wouldn't have to be a Christian to do that.
VANDEZANDE: No, everybody says that he wants to be good and kind, but what does that mean in terms of northern development, of our treatment of the native people, of our consideration of the poor people in Third-World countries?
HELLYER: Well, in the Dark Ages you had a clear-cut Christian position, it was clearly in charge, and they burned people at the stake.
VANDEZANDE: Yes, that's what concerns me. I think today...
HELLYER: Well, it concerns us, too.
HALL: Gerry, I've been reading your material here, and you said that you don't like a pressure group. It seems to me that you are building a political organization. Do you plan to enter candidates in a federal election?
VANDEZANDE: As soon as we have the kind of political community that is sensitive to a Christian political message, and we have the kind of visibility that will allow us to enter the House of Commons responsibly, with a responsible political platform, yes, then we may well, some day, run some candidates. But that is not the essence of politics...
TEMPLETON: The trouble it seems to me with this kind of thing, Gerald, is that you tend to believe and the way you talk sounds to me as though you do believe that you have a corner on understanding what justice and liberty are. I think you would have to agree that there are lots of people who are not Christian, who believe as profoundly and more so than you in certain kinds of justice and liberty. Why do you think that you have a special calling to do this kind of thing? And do you expect everybody to believe the Bible as you do, because we don't!
VANDEZANDE: I don't expect everybody to believe the Bible the way I do, although I would...
TEMPLETON: You want to build a society on it.
VANDEZANDE: I would very much welcome it if people increasingly began to struggle with the message of the Bible, also and particularly as it speaks to the issues of the day and...
TEMPLETON: Allright, to the issues of the day. What would you do about unemployment?
VANDEZANDE: I think the first thing we have to ask ourselves whether the current production system and the current consumerism...
TEMPLETON: Excuse me, what would you do about unemployment?
VANDEZANDE: Change that production system to a more labour-intensive system which would place a heavy emphasis on job satisfaction, which would ask itself whether the system is delivering needful products. We would...
TEMPLETON: How would you do it? Would you impose it?
VANDEZANDE: I suppose impose in the same way that the capitalists now impose their particular ideology by pushing heavy technology, capital-intensive industries, and really do not show concern about the worker...

***

Gerald VandeZande

HELLYER: I was going to explore the idea of how do you know what is right? And this is what wories me about Christians presuming that they can come to one accord, because I've been in politics most of my adult life and I know that there are Christians on all sides and often they are on opposing sides of an issue and with equal conviction. Now, you're opposed to a pipeline. I'd like to explore this. A lot of the churches are and a lot of the churches' official positions are against them. Now, is it a Christian attitude to say, in effect, to your American neighbours: "No we will not let you bring your gas across our country, we're going to be a dog in the manger, and we'll let you b...'s freeze in the dark." Now is that Christian?
VANDEZANDE: First of all, no one is advocating that they freeze in the dark. What we are saying is in order to show your concern for your neighbour, you don't let him continue to engage in a wasteful pattern of energy consumption which the United States as well as Canada are now caught up in, and you try to remind the United Stated of its responsibility to practice stewardship with the non-renewable resources at its disposal...
HELLYER: And so you're going to cut them off so that you have people as there were last winter just south of the border, who couldn't go to work, who didn't have a pay packet because there was no energy for their factory, who had to sleep in schools and churches because there was no energy. Is that what you're going to do? Is that Christian?
VANDEZANDE: The reason that happened, Paul, is because the energy companies south of the border withheld the supplies that they had — and Senate investigations have confirmed that — in order to extract high prices from the consumers. So, if anything, the energy corporations south of the border were the culprits. What we're saying is: United States Government, put your house in order, remind the corporations as well as the consumors of their responsibility...
HELLYER: If you can't run your affairs right, we're going to do it for you.
VANDEZANDE: We as neighbours have the responsibility to call people to task. Let me put it this way: I think it is irresponsible to give a bottle of booze to an alcoholic neighbour. To continue to supply the United States with unlimited quantities of oil and gas that we ourselves will need, supposedly in the eighties and in the nineties...
HELLYER: But this is their gas. It is a question...
VANDEZANDE: ...wait a minute, it's the equivalent of giving a bottle of booze to an alcoholic neighbour. To let the Americans use Canadian territory, Canadian money, and to force us in the oppression of native peoples, so that they may have more gas at their disposal. I think is a violation of public justice.
HELLYER: You're going to reimpose prohibition?
TEMPLETON: Gerald, this is a pluralistic society, it is no longer a Christian society in any real sense of that word. I don't like a group mounting an offensive to direct as best it can where this country is going. I wouldn't want the Jews doing it, the Muslims doing it, the Agnostics doing it, the Atheists doing it, I don't want you doing it.
VANDEZANDE: And I don't want the Capitalists to do it, and I don't want the Socialists to do it, and I don't want Christians to do it. All I'm saying is that in a democratic society, a plurality of value communities, including the Christian one, should be responsible partners in the discussion process as well as in the decision-making process. Right now, Christians and many other minority groupings are being boxed out by the powers-that-be, notably the Capitalists.
TEMPLETON: Very good response, I think. Anyway, we have run out of time...

Geloof altijd aan Gods beloften

Ons geloven en de beloften van God zijn op het nauwst verbonden. Die beloften van God aan zijn volk zijn immers de inhoud van het geloof van dat volk. En wij moeten ons deze inhoud steeds meer bewust worden. Die beloften van God aan zijn volk moeten voor ons een levende werkelijkheid zijn en blijven. Dat roept echter een grote strijd op in ons leven. Een strijd om te blijven geloven. Een strijd om zich geheel en al vast te houden aan wat God gezegd heeft.

Geloof moet actief zijn, en het moet daarom ook steeds geoefend worden. Vroeger sprak men vaak over de oefenschool van het geloof. Er is geen enkele reden waarom we dat nu zouden moeten laten. In die oefenschool leren we verstaan dat de kracht van het geloof niet ligt in de kwantiteit, maar in de kwaliteit en in zijn werkzaamheid.

Als ik zeg dat het de aard van het geloof is dat het zich richt op de beloften Gods en in die beloften rust, dan moeten we ook zo door en met het geloof aan het werk. We moeten door het geloof leven. We moeten niet alleen weten wat geloof is, we moeten ook zelf geloven. Actief geloven. De Heer Jezus zegt ergens: al is je geloof nog zo klein, zo klein als een mosterdzaadje, het is groot genoeg om er mee aan het werk te gaan, en te zeggen: deze boom staat het koninkrijk Gods in de weg, die moet weg, er uit, en, waarlijk hij wordt ontworteld en in de zee geworpen.

Het geloof wordt van tijd tot tijd beproefd door God. Dat was zo in het oude testament en dat is zo in het nieuwe, en dat is nog zo. In het oude testament zijn er naast de algemene beloften, de verbondsbeloften, ook nog bijzondere beloften voor Abraham, David en hun nakomelingen. De beproeving blijft er echter gelijk om. Het is in beide gevallen het geloof aan die beloften dat beproefd wordt, of die nu algemeen waren — de vergeving der zonden b.v., dan wel bijzonder — de komst van de Messias b.v., de Heer beproeft het geloof zowel in de ene als in de andere richting. Hoewel in veel gevallen die beloften niet van elkaar te scheiden zijn, en de beproeving beide tegelijk raakt.

Bij David b.v. heeft de Heer het voortbestaan van zijn koningsgeslacht vastgekoppeld aan het wandelen in zijn wegen. De Heer heeft de bijzondere belofte van de komende Messias gebonden aan de algemene belofte van de kinderzegen en een lang leven. En het gaat in Davids geslacht om de voortzetting van de linie die uitloopt op Jezus Christus, Davids grote Zoon! En die voortzetting van de heilige linie was voor en na David wel eens een moeilijke opgave voor het geloof van de oudtestamentische vromen. Die lijn scheen wel eens op te houden. En daardoor werd het geloof beproefd. Het was er mee als met zo menig koningshuis dat wachtte op die ene telg, die de koningskroon later zou kunnen dragen, en zelf ook weer hoopte op een nakomeling die hem zou kunnen opvolgen. Ook bij de Messias-lijn hing het wel eens af van een nakomeling die nog geboren moest worden als de dood van hem die nog geen vader was reeds dreigde, of menselijkerwijs gesproken deze vader reeds met een been in het graf stond. Dan hing de voortzetting van het geslacht van Jezus Christus aan een zijden draad, al was die dan ook van Gods zijde onbreekbaar. Het geloof in de onbreekbaarheid van die zijden draad werd op de proef gesteld.

We kunnen hierbij denken aan de hoogbejaarde Abraham en zijn onvruchtbare vrouw Sara, die samen nog steeds geen zoon hadden, terwijl God toch beloofd had dat in Abraham alle geslachten der aarde gezegend zouden worden. God had toch beloofd dat het zou zijn: Abraham, en dan een zoon, en dan een kleinzoon enz. totdat de messiaanse zegen ten dele verwerkelijkt zou worden in David en later in de Messias zelf, Jezus Christus.

We kunnen hierbij bijvoorbeeld ook denken aan Hiskia, die zo erg ziek werd, en in zijn smeekgebed met God worstelt, en zich vastklemt aan Gods beloften. God is de God van zijn vader David, de God des verbonds, die trouw houdt tot in eeuwigheid en niet laat varen de werken zijner handen. Vijftien jaren werden aan zijn leeftijd toegevoegd. En Manasse was twaalf jaar oud toen hij koning werd. Na zijn ziekte zegt Hiskia dan ook: de vader zal zijn kinderen Uw waarheid bekend maken! En God verlost hem van zijn ziekte, en de stad Jeruzalem van Assyrie om ''David's wil''. Wat betekent dat anders dan om de beloften die Ik aan David gezworen heb.

Nooit kan het geloof teveel verwachten, des Heren woorden zijn gewis. Zouden Zijn beloftenissen, haar vervulling kunnen missen? vruchteloos worden afgewacht van geslachte tot geslacht? Dat kan immers niet, want het geloof rust op de belofte als op een onwankelbare rots.

J. VanHarmelen

Een Kerstgedachte: een kind in de rivier

Als we spreken over het ''Kind in de Kribbe'' dan gaan onze gedachten uit naar het wondergebeuren dat eens in Bethlehem heeft plaats gehad. De geboorte van Jezus is het centrale punt, het middelpunt in de heilsgeschiedenis. En vandaar uit gaan de lijnen via het kruis van Golgotha naar Zijn glorieuze wederkomst. De geboorte van Jezus, Zijn komen in de wereld, Zijn komst in het het vlees is het hart van het evangelie van de vergeving der zonden. Vandaar dat de herdenking van de geboorte van Jezus zulk een grote plaats inneemt in de geschiedenis van de kerk.

Eens was er een tijd dat het volk van Israel, Jacob's zaad diende in Egypte als een slaven volk in zware dienstbaarheid. In dat volk lag verscholen de belofte van het komende heil van Het Kind in de kribbe in Bethlehem.

Sinds daar was een moederbelofte voor het zaad van de vrouw dat eenmaal het zaad van de slang zou overwinnen, sinds daar was een belofte aan Abraham, ''in u zullen al de geslachten der aarde gezegend worden''. En sindsdien was daar ook een volk, een geslacht dat niet meer zou ondergaan. Niet in Egypte, niet in de Nijl en niet in de Rode Zee en niet in Babel.

Maar wel zijn er duistere machten en krachten opgestaan om die belofte God's te verijdelen. De geschiedenis is ons bekend. Een van de aanvallen van de boze, op die belofte God's is geweest, om dat volk van Israel te vernielen in de Nijl in Egypte. Deze opzet bereikte een hoogtepunt in het gebod van Pharao om alle mannelijke geboren kinderen te verdrinken in de Nijl.

Een kreet van geklaag en geween is er gegaan door het kamp van het volk van Israel. Zal een moeder haar kind verdrinken in de rivier? Zal een moeder haar eigen kind doden? Zal een moeder het haar van God geschonken moederschap verzaken? Zal een moeder haar kind in de Nijl werpen en het ten prooi geven voor de krokodillen? Wij weten niet wat al die moeders hebben gedaan, maar we weten wel van een moeder die een plan verzon om haar kind te redden van de dood en om aan het bevel van Pharao te ontkomen. Deze moeder, Jochebed is haar naam, verzamelde biezen, een soort oevergras, en daar vlocht ze een kistje (een soort arkje) van en dat maakte zij waterdicht met teer en pek. In dat arkje legde ze haar kindje en toen plaatste ze het in de Nijl oever in het water tussen het lange rietgras.

Kunt u er enigszins een voorstelling van maken? Een moeder die afstand van haar kind doet, op hoop van zegen dat iemand het zal vinden en er zich over zal ontfermen, om het alzo te redden van de dood. Een kind in de rivier.

Wat een wonderlijke leiding God's. De afdaling naar de Nijl en haar troebele oever wordt voor dit kind een opklimmen naar het koninklijk hof van de Pharao van Egypte.

Of hier geen menselijke berekening in het spel was? Dat zal wel, moeder Jochebed en Mirjam zullen zeker wel geweten hebben dat de princes van Pharao daar telkens langs kwam om te gaan baden in de Nijl. Er zal daar wel een verzorgde badplaats geweest zijn voor het ''hof''. Maar de verstrekkende gevolgen van deze moederlist, dat was dat Israel's God zijn volk ging bevrijden.

Hebt u er al eens bij nagedacht dat dit kind in de rivier zoveel heeft te maken met het Kind in de Kribbe van Bethlehem? Het kind in de rivier moest worden de man Mozes die het volk van Israel eenmaal zou uitleiden uit het diensthuis van Egypte naar het beloofde land, naar Kanaan.

Het Kind in de kribbe, zou ook eens bescherming vinden aan de oever van de Nijl als een andere koning, Herodes, het ook zal zoeken te doden. Twee koningen die lange tijd na elkaar leefden maar beiden werden ze geleid en gebruikt door een boze duistere macht om het slangenzaad te doen triumferen over het vrouwenzaad. Twee kinderen, een kind in de rivier en een Kind in de kribbe die langentijd na elkaar werden geboren, maar beiden geroepen om het volk verlossing te brengen.

Aan de oevers van de Nijl leefde eens een volk in harde dienstbaarheid en dood's schaduw. Via de dreigende dood van de rivier de Nijl wordt Mozes de redder van dat volk, ook wel genoemd de middelaar van het Oude Testament. Deze Mozes is als een kind in de rivier, de voorbereider van het kind in de kribbe in Bethlehem de Middelaar van het Nieuwe Testament, die zijn volk zal zaligmaken van al hun zonden. De dichter van de 72e Psalm heeft daar profetien van gezongen; ''Hij zal de nooddruftigen verschonen en aan armen uit gena, Zijn hulpe ter verlossing tonen''.

Het is goed dat we acht slaan hoe God werkt in de lijn van de geslachten aan de lijn van zijn verbond. Also Jochabed de moeder van Mozes haar kind plaatst in de Nijl, als een Egyptische prinses zich over dat kind ontfermt, dan zijn daar twee vrouwen bezig om de raad van God te vervullen opdat eenmaal er een Kind zal worden gelegd in een kribbe in Bethlehem. Waarvan de Engelen in Ephratha's velden zouden zingen ''Ere zij God in de hoogste hemelen, vrede op aarde en in de mensen een welbehagen''

What is in a name?

De Ekklesiyar Kristi a Sudan (kerk van Christus in de Soedan) heeft haar naam veranderd in Ekklesiyar Mai Gyara. Gemakshalve vertaalt men dat in het Engels met Chr.Ref.Church. Maar ''mai gyara'' betekent letterlijk ''degene die herstelt, heel maakt''. De naam bedoelt dan ook te zeggen dat de kerk tot de mens komt om de verbroken gemeenschap tussen God en mens te herstellen. De kerk is daarmee bezig en dus zou de naam reformerende kerk een betere vertaling zijn dan gereformeerde kerk. Zou men in de Soedan het aloude ''reformata semper reformanda est'' vertaald hebben?

Salem is a community project.

Together we must offer professional service to adults, youth, and children.

If you need help, call the clinics: (416)742-1624
Toronto
(416)688-1144
St.Catharines

Salem needs your support. Please become a member by sending $10.00 to Salem Mental Health Assoc Inc.
c o Rev. A. Beukema, secr.
R.R.#8, London, Ont.
N6A 4C3

Salem

Niet alleen voor oudere leden

Holland Christian Homes Inc.

Kinderen profiteren ook van een goed tehuis voor hun ouders.
Uw financiele steun is welkom! Uw hulp in de organisatie nodig!
Zendt nu uw lidmaatschap of $10.00 aan:
P.O.Box 4127,Stn.D.,
Hamilton, Ontario
L8V 4L5

Van dominees en gemeenten

De Synode van de Canadian Reformed Church[2]

De vorige maal moest worden afgebroken met het rapport over het Book of Praise. Doch daar kwam deze synode niet mee klaar. Het is nu gebleken dat de commissie, door de vorige synode herbenoemd, niet is gereed gekomen met het doornemen van de hele Psalmbundel, en dat er nog steeds wordt gewerkt aan de bundel Gezangen. Het aantal nieuwe gezangen, dat in het rapport aan deze synode is genoemd, (18), is dus maar voorlopig. Het is dan ook heel goed mogelijk, dat dit aantal meer of minder zal worden.

En der afgevaardigde ouderlingen diende een voorstel in om te besluiten het aantal gezangen, dat nu op 62 staat, niet uit te breiden. Een vreemd voorstel. Reeds sedert 1954, toen de eerste synode werd gehouden, zijn de Can. Ref. Churches bezig een liedboek samen te stellen. Het resultaat van de moeizame arbeid en toewijding van de ingestelde commissie is wat thans als Book of Praise in de Kerken wordt gebruikt. Doch haar opdracht, door de vorige synode hernieuwd, is: de Kerken berijmde gedeelten van de H. Schrift te verschaffen en ter goedkeuring aan de synode voor te leggen. Aanneming van genoemd voorstel zou hebben betekend: een streep halen door al deze moeizame arbeid.

Uit de bespreking bleek wel, dat vrees voor tegenstand uit de Kerken de drijfveer van dit voorstel was. Nu is vrees altijd een slechte raadgeefster en dit is in het verloop van de discussie ook door verscheidene afgevaardigden benadrukt. De oude zuurdesem van afwijzing van alle gezangen kwam hier om de hoek kijken. Toen in de dagen der Afscheiding de predikanten door de Kerkbesturen in de Hervormde Kerk werden genoodzaakt gezangen te laten zingen — en dat waren in veel gevallen ongereformeerde liederen — is er als reactie daartegen een aversie ontstaan tegen alle gezangen. Dat heeft lang nagewerkt en in sommige streken van het oude vaderland en in sommige kringen werkt het nog na. Er is echter een hemelsbreed verschil tussen de liederen uit de gezangenbundel van toen en de gezangen, die thans in het Book of Praise staan. Deze laatste, en ook die welke nu ter goedkeuring aan de synode werden voorgelegd, zijn berijmde Schriftgedeelten, en het maakt principieel geen verschil of Gods Woord in de Psalmen in rijm wordt gebracht, of Gods Woord in Exodus, Romeinen of Openbaring. Zolang het maar een getrouwe weergave is van hetgeen de H. Schrift zegt. En ieder kan er zeker van zijn, dat voor dat laatste door de Synode en door de commissie, die deze arbeid verricht, getrouwelijk zal worden gewaakt.

Genoemd voorstel van die ouderling-afgevaardigde was ook vreemd, omdat er geen enkele grond voor was aangegeven. Als je een voorstel doet en dan in een "achtbare vergadering", zoals mijn oude vriend Ds. Gispen het placht uit te drukken, als hij het over een synode had, moet je toch op z'n minst aangeven, waarom dat voorstel werd gedaan! Dat het op deze wijze werd ingediend, zullen we dan maar op de onervarenheid van bedoelde broeder schuiven: de brave man had nog nooit tevoren een synode bezocht, laat staan dat hij afgevaardigde was geweest. Het voorstel werd dan ook met grote meerderheid verworpen.

Uitbreiding is ook door de synode gegeven aan het aantal liturgische formulieren, welke achter in het kerkboek zijn te vinden. Er is nu een formulier opgesteld om te gebruiken wanneer een dooplid van de Kerk moet worden geëxcommuniceerd. Het formulier dat wordt gebruikt, wanneer een belijdend lid wordt afgesneden, is niet passend op een dooplid. Vandaar de opstelling van dit nieuwe formulier. Ook is aan het Book of Praise toegevoegd een nieuw formulier, n.l. om missionnaire predikanten, oftewel zendelingen te bevestigen. Hoewel deze, als zij worden bevestigd, dezelfde rang en orde innemen als de predikanten, die op het "thuisfront" arbeiden, de bewoordingen van het formulier tot bevestiging van Dienaren des Woords passen voor een groot deel niet op de zendelingen.

Een belangrijk punt, dat aan de orde kwam en waarin vele lezers van ons blad zich denkelijk bijzonder zullen interesseren, is de verhouding tot de Christian Reformed Church. Deze is al op meer synodes aan de orde geweest. Dat is echter een hoofdstuk apart en daarom bewaren we dat voor de volgende keer.

Christian Marriage Contact Bureau
Through our services many people have been successful in finding a marriage partner.
For information, please write to:
P.O. Box 488,
Willowdale, Ont.,
M2N 5T2

"Ik hoor dat de Werkloosheidsverzekering gewijzigd is.

In welk opzicht?"

Een nieuwe wet heeft enige grondregelen van ons Werkloosheidsverzekerings-programma gewijzigd.

In het algemeen zijn de regels voor het in aanmerking komen en voor uitbetaling verbeterd. Deze reflecteren thans nauwkeuriger het gemak of de moeite waarmee men een betrekking vindt en behoudt in het gebied waarin elke aanvrager van werkloosheidsverzekering woont.

Het Parlement heeft besloten dat diegenen die in gebieden van grote werkloosheid wonen, zekere voordelen zullen genieten boven hen die in een gebied wonen waar meer betrekkingen te krijgen zijn.

"Dat is nu allemaal goed en wel, maar wat betekent dit voor iemand die zojuist zonder werk gekomen is?"

Op 4 december zullen de voorwaarden voor het in aanmerking komen gewijzigd worden.

In gebieden waar weinig werk te krijgen is zullen aanvragers tot 14 weken verzekerbare arbeid verricht moeten hebben om in aanmerking te komen voor uitkering van werkloosheidsverzekering. Dit zal slechts voorvallen in plaatsen waar het gemakkelijk is een betrekking te krijgen en te behouden.

In gehieden van grote werkloosheid zullen er slechts 10 weken vereist worden om in aanmerking te komen.

Echter tot 4 december blijft de bovengenoemde periode 8 weken, waar Uw woonplaats ook mag zijn.

"Beinvloedt dit alles ook de wacht-periode?"

Neen. De vastgestelde wachtperiode van 2 weken blijft overal gehandhaafd.

En eveneens de regels voor de wachtperiode, wanneer een aanvrager een betrekking opgezegd heeft zonder goede reden of onstslagen is wegens slecht gedrag. In deze gevallen kan een aanvrager tot 8 weken moeten wachten vanaf de laatste werkdag tot de dag dat de uitkering begint.

"Voor hoe lange tijd kan men uitkering krijgen?"

De oude maximum periode was 51 weken. De nieuwe maximum periode is 50 weken.

Sinds 11 september reflecteert het totaal aantal weken waarvoor de aanvrager in aanmerking komt echter eveneens de mate van werkloosheid in zijn of haar gebied.

Op't ogenblik meten we werkloosheid door Canada in 16 economische gebieden te verdelen. Later, in 1978, zullen we het programma verder uitwerken tot 54 gebieden, zodat werkloosheidsverzekering dan nog beter aangepast zal zijn aan de plaatselijke toestand van de arbeidsmarkt.

"Krijgt men hetzelfde bedrag uitgekeerd?"

Zeer zeker. Het werkloosheidsver zekeringstarief is twee-derde van Uw gemiddelde wekelijkse verzekerbare verdienste.

Het maximum bedrag is $147 met aftrek van belasting.

"Er is ook nog zwangerschaps — en ziekteuitkering en uitkering bij het bereiken van de 65-jarige leeftijd. Worden deze ook gewijzigd?"

Ziekteuitkering kon slechts uitbetaald worden gedurende de eerste 39 weken van de aanvraag. Thans kan uitkering geschieden gedurende de gehele verzekeringsperiode.

De zwangerschapsuitkering van 15 weken en de speciale uitkering ineens (gelijk aan een drieweekse uitkering) op 65-jarige leeftijd blijft onveranderd.

Dezelfde mensen zullen in dezelfde verhouding voor het programma betal en en het soort werk dat verzekerbaar is voor Werkloosheidsverzekering blijft eveneens hetzelfde.

"Moet ik nog naar hetzelfde Werkloosheidsverzekerings bureau gaan?"

Ja. Totdat de Werkloosheidsverzekeringsbureaus en Canadese Arbeidsbureaus tezamen zijn gekomen zullen er geen wijzigingen zijn.

De Werkloosheidsverzekeringscommissie en het Ministerie van Arbeid en Immigratie zijn thans de Canadese Arbeidsen Immigratiecommissie geworden. U zult nog een poosje onze plaatselijke kantoren aangeduid zien als Werkloosheidsverzekeringsbureaus of Canadese Arbeidsbureaus. Zodra deze echter in een plaats verenigd zullen zijn zullen ze Canadese Arbeidsbureaus heten.

Wij werken met mensen die willen werken

Employment and Immigration Canada
Emploi et Immigration Canada

Bud Cullen
Minister
Bud Cullen
Ministre

DE KEUS VAN 'T SMALLE PAD 57/9
een vervolgverhaal
door Gé Verhoog

Is dit juist? Ze weet, dat haar kind in de eeuwige heerlijkheid is opgenomen, dat het hen wacht en zelfs met ongeduld, maar het is goed, dat niets van het menselijke, het stoffelijke in herinnering blijft. Is het goed dat de werkelijkheid van het gebeuren, de dood, nog huiveringwekkender wordt door de kilte, die de mens er om heen legt? Ze kent de mening en ze deelt deze; we zullen de dood niet verfraaien of wegduwen achter een schat van bloemen en mooie grafstenen - maar ligt deze bedoeling onherroepelijk in het leggen van bloemen op een graf? Het kan een liefdedaad zijn, een onbegrijpelijk iets, want de mens weet dat de dood deze bloemen met kille lach beschouwt.

Ze staan bij het paaltje, dat van gemeentewege aangeeft: hier is hun kind begraven.

Vrouw Verbeek bijt op haar lippen, ze is diep ontroerd. Verbeek ziet over het kerkhof heen. ''Waarom staan we hier eigenlijk?'' vraagt hij. ''We vinden hier niets - ons kind is ons voorgegaan, dat is onze troost. Laten we daaraan denken.''

Vrouw Verbeek knikt, hoe waar is het wat haar man zegt - hoe intens waar en de enige troost -

Maar het is hier als voelt ze de nabijheid van het kind nog enigszins - hier is het lichaampje neergelegd. Nooit zal haar man dit kunnen begrijpen. Ze zwijgt. Hij heeft gelijk, hij is sterker door zijn verstandelijke inzicht, hij heeft gelijk.

De volgende dag worden hun schaarse meubeltjes het huis uitgesjouwd; boer Pol staat het aan te zien met een brede lach op zijn glimmend gezicht en de handen in zijn zakken.

''Als ik jullie was zou ik die oude rommel verbranden en meteen wat nieuws kopen!'' roept hij schuddend van de lach, '' 't schijnt er nog al aan te zitten bij jullie! Zaakkie verkocht, geen klompen meer maken - nou, nou!''

Verbeek en zijn vrouw laten hem zijn onzin uitkramen; de man is nu eenmaal niet wijzer. Het ligt op Verbeeks lippen de man te antwoorden ''Nu kan je de wilgen kappen zonder ons te ergeren - nu kan je vrouw de hele zomer de was op onze bleek leggen -''

Waarom zal hij het zeggen? Is het niet goed mogelijk, dat de buurman voortaan geen wilgen meer nodig heeft en de buurvrouw op haar eigen bleek gaat bleken? Was het niet een voortdurend sarren omdat ze vroom waren volgens de familie Pol?

Ze zwijgen maar in hen rijst wel de vraag als zo vaak: wat hebben de mensen er aan zo te sarren?

Ze stappen in de schuit van schipper van Rooy, die hen naar de Ringvaart om de Meer zal voeren. Nog lang staren ze naar het dorp, dat langzaam wegzinkt achter het geboomte — het is als schuift hun leven weg achter de horizon. Verbeek schudt het hoofd: is dit de weg? Wat is hij begonnen? Als dit de weg des Heren maar is...

Vrouw Verbeek heeft zich omgekeerd, ze ziet naar het komende landschap en een blijdschap breekt in haar los. Het nieuwe schuift op haar toe en het is haar, als schuift het oude nu reeds weg; ze heeft een taak te vervullen voor de kinderen, voor haar man — bovendien kan ze haar gedachten niet losmaken van het huisje en de klimroos... Haar man zal kortere dagen maken en eindelijk kunnen genieten van de huiselijke gezelligheid — Peter is jubelend omdat hij een mooie toekomst voor zich ziet en Klaartje zal met Kobus zo vaak komen als mogelijk is. Het leven is goed, ze is innig dankbaar.

Verbeek ziet het water van de Ringvaart, de molens — er is werk voor hem en het verheugt zijn hart. Moge God het hem vergeven zo hij zondig handelde met deze verhuizing — hij zal zijn werk voortzetten en meteen Henk helpen, die jongen verzint immers geen onzin, het is van de Here en dan moet alles goed komen.

De verhuizing brengt hen inderdaad veel levenszon; Verbeek vindt in de zomer voldoende werk aan de molens en in de winter is hij in het magazijn een onmisbare kracht. Samen met Henk worden voorts de zaken besproken wat inkoop betreft en Verbeek kan de jongen nog van hoogmoed en zucht naar te grote winst afhouden, want de satan ligt overal op de loer. Soms kan Henk meer winst maken dan nodig is — dan herinnert zijn vader hem aan het feit dat er een christelijk koopmansschap bestaat en dit de zuiverste winst oplevert. Moeder zingt vaker dan ze ooit heeft gedaan. ''Ik heb niet kunnen denken dat we het zo goed zouden krijgen,'' zegt ze dikwijls tegen Klaartje, die elke week een keer komt, waardoor de band met het dorp toch bestendigd wordt.

''Ik zie het er van komen, dat moeder ook met een bloemetjes-schort gaat lopen,'' kan Klaartje vrolijk opmerken, maar dat verhoedt vader wel. ''We zullen nuchter blijven.''

Hoe de jongen het klaarspeelt is een raadsel, maar binnen het jaar is Peter organist van de kerk — en het lukt de knaap ook nog. Het is hem als zit hij in zijn eigen koninkrijk, wanneer hij Zondags op de orgelbank zijn plaats heeft gevonden en het gordijntje hem scheidt van de gemeente. Sommige organisten lachen om dat gordijntje en schuiven het fors open, maar dat wil Verbeek niet. ''Schrikkelijke hoogmoed is dat,'' heeft hij gezegd, ''de organist is een dienaar; in de eerste plaats heeft hij de gemeentezang te begeleiden en is hij niet aan een concert bezig en dan moet hij niet de zonde begaan, zich te laten zien in zijn kunnen; dat is toneelspel.'' Zo blijft Peter achter het gordijntje, niet alleen om het toneelspel maar vooral omdat hij de zenuwen zal hebben als de gemeente hem op de vingers kijkt.

Die ene Zondag... toen heeft de gemeente Verbeek leren kennen. De dominee had een vrije Zondag en preekte elders, nu dat mag. Een bijverdienste is niet te versmaden en als de man het met zijn geweten overeen kan brengen, fiat. Er kwam een dienstknecht van elders, een jonge man met een grote spontanieteit. Het psalmbriefje was goed, maar ineens, midden in de preek geeft de vreemde predikant een psalm op ''Laten we nog even zingen, gemeente-'' Peter schrikt — hoort niet welke psalm het is. Wat een toestand — wat moet hij doen? De stilte valt in, want de gemeente wacht op zijn eerste accoord. In een radeloosheid schuift hij het gordijntje opzij en ziet zijn vader, die het opmerkt en ogenblikkelijk begrijpt wat er aan de hand is. Verbeek staat op, dan schalt zijn stem door het kerkgebouw: ''Dominee, mijn zoon weet niet, welke psalm u laat zingen.'' De dominee staat haastig op, herhaalt de psalm en even later zingen allen het lied, blij begeleid door Peter. Het geeft een bepaalde opschudding: wie had dit gedurfd! ''Ik niet,'' zegt de scriba, maar dat bezorgt hem een duw van zijn vrouw: ''En dat kind op de orgelbank laten bezwijken van radeloosheid?''

''Verbeek liet lekker zien, dat zijn zoon, ja, zijn zoon organist is —'' Dat is de jalouzie, die altijd lastert en regelrecht uit de mond van de satan komt. ''Verbeek is een man van stavast,'' zeggen de meesten, ''de man komt van het platteland, ze kunnen stijf zijn en ouderwets en onverzettelijk, maar ze hebben een handelwijze waar je respect voor moet hebben.''

Henk en Jacoba schieten in een benauwde schaterbui, als ze het bespreken bij de Zondagse koffie. ''Dat gezicht van Peter, die handen omhoog van: wat moet ik doen en dan vader, die opstaat in de kerk — u wordt vast aangeklaagd bij de Synode, dat u de eredienst hebt verstoord.'' Verbeek drinkt rustig zijn koffie. ''Dan zal ik de dominee aanklagen wegens verstoring van de gang van zaken in de eredienst,'' stelt hij vast. Voor Verbeek had dit geval niet de minste betekenis; het was vanzelfsprekend dat hij zijn zoon uit de perikelen hielp, zelfs op deze uitzonderlijke wijze, maar in de nieuwe woonplaats was zijn naam meteen bekend. Respect, waardering, achting maar ook spot, laster, verdachtmaking. Dit voelde Verbeek. Niet voor niets echter droeg hij in zijn herinnering mee, de modder en stenen waarmee hij eens gegooid was. Als zijn geweten maar zuiver was.

Wonderlijk: in alles een tobber en zoeker naar het smalle pad; lopend op het smalle pad, steeds omziend of hij niet op de brede weg terecht kwam — maar in het leven met de mensen om hem heen: de rechtlijnige, vastberaden beginselman. Hij wist: ik ben een twijfelaar en toch ben ik het niet; ik weet me geborgen, maar ben elke dag bang dat ik mijn God zal verliezen door mijn zonden en tekortkomingen. De rechtvaardige God laat immers niet met zich spotten.

Hij werkte met dezelfde ijver, want het was 's Heren hand die hem naar deze plaats had gevoerd, eindelijk nam hij dit aan. Gemakkelijker leven? Geen sprake van. Hij wilde de Here niet teleurstellen en nog meer bedroeven. Vaak werd in zijn woning gezongen, vooral toen Peter het lang begeerde harmonium kon aanschaffen; het was of de tijden van weleer terug waren gekomen. Maar moeder moest niet zo vaak zingen: ''k Heb geloofd en daarom zing ik —'' Beter was het te zingen: ''Gena,O God, gena, hoor mijn gebeen —'' Godsoffers zijn niet van een trots gehalte, daar houdt de Here niet van, nee: Gods offers zijn een gans verslagen en verbroken geest —'' Dat is reukwerk, opstijgend naar Gods troon.

32

Ineens is het gebeurd. Een duizeling overviel Verbeek — hij trachtte zich nog vast te grijpen maar greep mis; hij maakte een val van acht meter... In het ziekenhuis keerde zijn bewustzijn terug. Verwonderd zag hij de vreemde omgeving,ontdekte hij zijn vrouw en Klaartje... Hij wilde zich oprichten, maar niets aan hem bewoog. ''Wat is er?'' stamelde hij, ''waarvoor lig ik hier? Help me eens, dan kan ik opstaan, mijn werk wacht! Wat hebben jullie met me gedaan? Zeg het dan!''

Moeder boog zich over hem heen. Hoe zou ze ooit kunnen zeggen, dat hij nooit meer aan de arbeid kon gaan? Waarom zou ze het hem zeggen? ''Je hebt een val genaakt en bent nogal bezeerd; je bent hier voor herstel in het ziekenhuis omdat men je hier beter kan verplegen dan thuis.''

''Wat een onzin!'' viel Verbeek uit, ''ik in een ziekenhuis — een hospitaal, wie heeft er ooit zo zout gegeten. Ik ben nu helemaal weer helder van geest en ga naar huis. Ik zal een dag niet werken en dan is alles in orde. De molen staat half af, die molenbaas kan niet wachten tot ik hier als een koning verzorgd, vandaan ga omdat ik niets meer mankeer. Wat ik mankeer, gaat thuis vanzelf over!''

''In het ziekenhuis zult u sneller genezen,'' kwam Klaartje, ''u mag niet eigen-wijzer zijn dan de dokters, vader! Wees dankbaar dat u zo fijn geholpen wordt.''

''Ach wat,'' knorde Verbeek, ''jullie vrouwen — waarom brengen jullie me meteen naar zo'n krankeninrichting? Was nergens voor nodig en het kost een berg geld; haal nu mijn kousen en boezeroen en jas, dan ga ik met jullie mee naar huis.'' Maar Verbeek kon zich nauwelijks bewegen. ''Help dan toch!'' schreeuwde hij tegen zijn vrouw en dochter, ''staan jullie niet naar me te kijken of ik Lamme Goedzak ben!''

Haastig riep Klaartje een verpleegster. ''Zuster, wat moeten we?''

''Verbeek,'' zei de zuster zacht maar indringend, ''u mag zo spoedig mogelijk naar huis, daar kunt u op rekenen, maar een nacht zou ik hier toch blijven als ik u was —''

''Een nacht —'' De woorden vloeiden weg — Verbeek sloot zijn ogen. Het bewustzijn ebde weg.

''Het zal wellicht goed zijn voor hem, als uw kinderen morgen even komen,'' zei de zuster, ''de dokter heeft alle hoop, maar wie kan iets voorspellen?''

Geslagen liep vrouw Verbeek met Klaartje naar huis. Dit was het einde van hun leven als gezin. ''Ik voel het,'' zei moeder stamelend, ''ik weet het; van dit bed zal vader nooit weer opstaan —''

Teunis kwam overhaast; hij stond de volgende avond met grote ogen bij het bewegingloze lichaam van zijn vader. ''Vader — juist nu — juist nu — waarom gaat u bij ons vandaan — waarom kan ik u niet laten zien, hoe mijn leven wordt — waarom hebt u alle zorg meegemaakt en niet zoveel geluk...''

Klaartje kan geen woorden vinden. Ze weet sinds kort, dat ze een kind onder het hart draagt; zal vader dit kind nooit zien?

Die nacht worstelt Verbeek met God zoals eens Jacob bij de beek Jabbok. Hij moet inzien, dat zijn leven voorbij is — hij beseft dat zijn kracht niet meer in zijn lichaam is.

''Dat kan niet!'' heeft hij tegen God gezegd, ''ik ben nog niet klaar om U te ontmoeten — ik heb nog niet genoeg berouw, ik kan zo niet voor U verschijnen — En mijn dagelijks werk — hoe kunt U dit nu willen? Mijn werk is niet af, er is zoveel te doen — zoveel — Waar moet mijn gezin van leven? Zullen ze weer in de vroegere zorg terugkeren?'' Was hij maar in zijn dorp gebleven, dan — maar nee: hier is Henk, Henk, zijn oudste zoon, die hem op vele punten zo goed begrijpt, Henk heeft twee bloeiende zaken — hij zal moeder niet vergeten.

Dan Peter — ach, dat kind nog... Peter met de helderblauwe ogen, die grote vraagogen...

In deze diepe vertwijfeling voelt hij zich geheel neerzinken; er is geen uitkomst voor hem, er is geen licht voor hem in deze dodelijke benauwenis. Hij kan niet anders dan tot God roepen, dan te pleiten op Gods beloften — hij kan niet anders meer dan tot God te zeggen: ''Here, hier ben ik — ik kan niet meer, wie ben ik — wees mij, zondaar — genadig...''

Dan is de strijd gestreden en ligt er een wonderlijke glans op zijn gezicht. Ze staan om het sterfbed: moeder, Henk, Jacoba, Klaartje, Kobus, Teunis, Peter.

Henk buigt zich even over zijn vader heen. ''Vader — houd goede moed — Christus heeft de dood overwonnen — u bent kind van God...''

Langzaam komen de woorden van de vader: ''Ja — kind van God... Het heil was er, maar ik miste de vreugde...''

Dan zegt moeder: ''Trouwe dienstknecht — ga in — met vreugde in de vreugde des Heren...''

EINDE

Reformed Ecumenical Synod News Exchange

MISSIONARIES SLAIN IN RHODESIA

RHODESIA — The Rev. and Mrs. A. Louw Brand, a missionary couple working in Rhodesia, were killed by terrorists on their way home on the evening of October 23. They left behind them six children. The Brands had been working in the 12 years.

In recent months a number of missionaries have been threatened because their preaching did not meet with the approval of the terrorists. In a special synod called a month ago by the African Reformed Church in Rhodesia, the church asked the DRC missionaries working in its midst not to leave. Since April of this year, the 50 DRC missionaries in Rhodesia have been working under the auspices of the ARC.

The missionary secretary of the DRC, Dr. J. Cronje, said that the DRC has had to cut back its activities in Rhodesia because of terrorism. A few clinics have had to be closed as a result of threats against them. Three months ago in the vicinity of the Morgenster mission post, four white women were forced to attend an indoctrination session.

• SOUTH AFRICAN CALVINISTS

SOUTH AFRICA — The theme of the congress of the Afrikaans Calvinist Movement (ACM) held in Potchefstroom, South Africa, October 14 and 15 was "The Calvinist Answer to Majority Rule in South Africa." The congress was chaired by Dr. J.A. Heyns, University of Pretoria. Prof. D.J.P. Haasbroek, University of Zululand, lectured on South African constitutional history.

In the first 150 years of their history, he pointed out, the Calvinist Afrikaaner churches were integrated. Only during the last half of the 19th century did they begin to feel the need for separate structures for other races. It was practical considerations that gradually led to a recognition of ethnic differentiation. Referring to various countries containing more than one language and ethnic group Haasbroek showed the difficulty of establishing a harmonious, unified government in such a situation because one group or the other is afraid of being made second class citizens.

Examining the great melting pot theory of the U.S., he concluded that despite efforts to anglicize its immigrants, the U.S. is recognizing that it remains a nation of ethnic groups. Haasbroek went on to argue that South Africa could only avoid such ethnic rivalries by dividing the country into relatively homogenous groups where language differences are not so great as to make a unified administration impossible. Ethnic rivalry, he suggested, has been a major factor in the dissolution of many empires.

Prof. B. Spoelstra, of the Theological School at Hammanskraal, spoke on "Local Freedom and Responsibility with Reference to Reformed Church Polity." His address was an attack on contemporary trends that support monism over against pluralism, centralization instead of decentralization, and unity rather than diversity. Majority rule, Spoelstra argued, is a threat to the norms of freedom and justice because it does not reckon with the diversity in creation. It has the same short-comings as white paternalism and colonialism. "The Calvinist answer," he concluded, "has to be in terms of unity in diversity and the diversity in unity that Calvin noted as God's ordinance for creation and re-creation."

• LIMITS OF THE CHURCH

GRAND RAPIDS — Dr. A.H. van den Heuvel, General Secretary of the Netherlands Reformed Church and a strong proponent of the World Council of Churches, has written a spirited defense of the WCC Special Fund to Combat Racism.

Writing in *Centraal Weekblad*, Dr. K. Runia takes issue with some of his assertions. In response to van den Heuvel's plea for support to "liberation movements" with no strings attached and no supervision, Runia asks: "Are those who support liberation movements not co-responsible for what these movements do?" To the slogan, "Africa must decide its own future," Runia inquires. "Who is Africa? Is it the group that seizes power? Does the general population have a voice after liberation? What happened in Angola and Mozambique after their liberation? Can the WCC divest itself of responsibility for the situation there?"

Runia points out that van den Heuvel does not ask whether the church should support armed revolution. Should church humanitarian aid not go through church channels, asks Runia. With regard to Angola and Mozambique it was argued that the churches abroad could establish no contact with the churches within these countries. But, argues Runia, in South Africa, Rhodesia, and Namibia channels are wide open to the (black) Dutch Reformed Church, the (colored) Dutch Reformed Mission Church, the (Indian) Reformed Church, and other non-white denominations. Aid for change in South Africa should be channeled through these our brother churches, suggests Runia.

DIACONAL COMMUNITIES

NETHERLANDS — The Diaconal Bureau of the Reformed Churches in the Netherlands (ADB) has challenged the churches to be diaconal congregations in which the members care for one another and in which the deacon is a full-fledged office bearer. The deacon should make church members aware of their collective responsibility.

Diaconal work has changed drastically in the last ten years due to the growth of the welfare state. The church today is seldom called to minister to the financial needs of its members. At the same time, the diaconal ministry of the church has become increasingly aware of structural, principal and practical issues.

Not just works of mercy but also the matter of justice has entered into the orbit of the diaconate. Especially in the world diaconate in developing countries, unjust structures threaten to vitiate one's labors of relief. The diaconal task of the church is given in the name of Christ who identified with the poor and oppressed and did not come to rule but to serve. Solidarity with the dispossessed makes human rights and racism two of the most pressing concerns of the diaconate.

A statement of principles drafted for the world diaconate agency affirms that those who suffer from injustice must be made aware of their rights. All conflict is not in itself condemned by Scripture. Conflict can often produce very positive results. The statement also suggested that to help a group to solve their own problems is usually more effective than approaching individuals. The emergence of leaders from among the poor is a very important step in this process of self-help and their training should take high priority. Development, according to the statement, means the recognition of the worth and rights of all men.

In 1976 the RCN gave over 11 million Dutch guilders to the world diaconate, twice as much as five years ago. Twelve per cent was spent on administration and keeping the churches informed of the work.

NEW ACADEMIES FOR THE ARTS

NETHERLANDS — The Christian Cultural Study Centre, organized in the Netherlands at the initiative of the late Dr. Hans Rookmaaker will open two Christian academies for the applied arts next year. One academy will focus on expression through word and gesture and the other on the arts that produce art objects)drawing, painting, handicrafts, textiles, sculpture etc.). They will likely be located in Kampen or Zwolle.

NEW MISSIOLOGICAL JOURNAL

PENNSYLVANIA — Partnership in Mission of Abington, Pennsylvania has announced the debut of a new journal "Dedicated to the worldwide missionary enterprise and renewal of the church." *Gospel in Context — A Dialogue on Contextualization* will appear in January 1978. It will focus exclusively on "contextualization," one of the richest, most complex and widely discussed issues in mission circles today.

Because contextualization deals with Gospel-and-culture issues in the West as well as in the non-Western countries, it has direct ramificications for church renewal in the traditional "sending" countries, as well as in the Third World nations. The journal will feature at least one major article in each issue and a number of responses. The articles will seek to be cross-cultural, international, interdenominational and inter-disciplinary. The editor is Dr. Charles R. Taber. The address is; 1564 Edge Hill Road, Abington, Pa. 19001 USA.

Christian Marriage Contact Bureau

Through our services many people have been successful in finding a marriage partner.

For information, please write to:

P.O. Box 488,
Willowdale, Ont.,
M2N 5T2

Donna's Bible

A Bible lies beneath a pillow,
And on the pillow lies a head
Now near to slumber, almost dreaming
Still feeding on the Word she's read.

As cruel hands disturb the sleeper,
We say: "her life came to an end."
But underneath the rumpled pillow
The Book says: "Donna did ascend."

Ascend she did, to better pastures;
To music that no ear has heard;
To mansions where the Master waited,
Just as he promised in his Word.

Here on this earth, her loved ones wonder:
"Why, Lord, did Donna have to go?
Why had her end to be so cruel?
O Lord, our God, we loved her so."

Again the Book beneath the pillow
Speaks up; it leaves no room for doubt:
"My way is in the sanctuary;
No man my steps can figure out."

In deepest sorrow and bereavement
Now praise competes with tearful eyes:
"O Lord, we thank you for the Bible
That underneath her pillow lies."

John De Viet
London, Ont.

Postscript:

On July 15 Miss Donna Veldboom's life here below was ended by the "neat deviate killer" in her apartment in London, Ont. Donna's Bible, usually left under her pillow, had been opened and left lying over her face.

The alleged killer has since been apprehended, had lived in the same apartment building, one floor above even assisting moving a heavy chesterfield into her apartment some time before. He has admitted to three such slayings, according to reports.

The poem above by John De Viet, also from London, has been comforting to Donna's parents. There are no ready explanations for so many of these tragic events which are experienced by Christian families. There are so many "whys", to which we get no answer! The author aptly points us to Psalm 77:13,14, as well as to the Bible's assurance that "Donna did ascend". At the tender age of twenty-two!

Would you be ready if the Lord would at an unexpected moment come for you?

Sent in by a former pastor
J.W. Van Weelden

Classified Advertising

CLASSIFIED RATES

Births..... $6.00
Marriages & Engagements.... 8.00
Anniversaries..... 10.00
Obituaries..... 9.00
Notes of Thanks..... 6.00
All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letters under nummer $1.00 extra.

Calvinist Contact

99 NIAGARA STREET,
ST. CATHARINES, ONT
L2R 4L3

Births

BINNENDYK: Wiet & Wilma (nee Heersink) thank God for the safe arrival of a healthy infant son, named JASON MICHEL born on November 22, 1977. First grandchild for Mr. & Mrs. J.A. Heersink of Cambridge (G.) Ont. and 9th grandchild for Mr. & Mrs. H.J. Binnendyk of Holland.

BUIKEMA: With great joy, and thankfulness to our Lord, we are happy to announce the birth of our first child CORNELIS JAMES, born on November 29, 1977. Proud parents are Cor and Christine Buikema, 50 Sargent Rd., Georgetown, Ont., L7G 1K9. 23rd grandchild for Mr. & Mrs. K. Buikema, Burnaby, B.C. and 26th grandchild for Mr. & Mrs. J. VanHemert, Holland Marsh, Ontario.

HEIDBUURT: With much thankfulness to our heavenly Maker, we announce the birth of our son, BRADLEY JAMES. Born on Sunday, Dec. 4, 1977, weighs 8 lbs, 7 ozs. and is joyfully welcomed by Jeff, Karen and Scott. Proud parents are Allan and Joanne Heidbuurt, nee Tigchelaar, R.R. #1, Waterdown, Ontario.

LUIMES: Jack and Joyce (Snippe) thank the Lord with the gift of a son, GLEN ALLAN, November 26, 1977. R.R. #1 Carlsbad Springs, Ontario.

PAAS: Charlie and Grace (nee Kloosterman) praise the Lord for His precious gift DALE JAMES born on November 14, 1977. "Lo, sons are a heritage from the Lord, the fruit of the womb a reward." Psalm 127:3.
A brother for Christie. Second grandchild for Mr. & Mrs. H. Kloosterman of Athens and sixth grandchild for Mr. & Mrs. J. Paas, Strathroy, Ont. R.R. #6, Strathroy, Ont. N7G 3H7.

STEENBERGEN: We thank the Lord for blessing us with our first child, a son, KEVIN PAUL, born October 30, 1977. Second grandchild for Mr. & Mrs. P. Roorda, Fenwick, Ont. Third grandchild for Mr. & Mrs. M. Steenbergen, Aylmer, Ont.

VOS: Art and Tina (nee Attema) are proud to announce and thank God for the arrival of their second child, a daughter, SHERRY ANN FRANCES, 5 lbs. 5 oz. born November 18, 1977. A sister for Michelle Lynne and third granddaughter for both Mr. & Mrs. D. Attema, St. Ann's and Mr. & Mrs. G. Vos, Smithville.

Engagement

DUPON-VANHUIZEN: Mr. and Mrs. John Dupon are happy to announce the engagement of their daughter FEMMY JOAN to JOHN, son of Mr. and Mrs. John VanHulzen on December 25, 1977. 1 Cor. 13. Home address: 18 Bishops Rd., St.Catharines, L2M 1T9.

Marriages

FINKE-MAKKINGA: Mr. and Mrs. Frederick Finke and Mr. and Mrs. Evert Makkinga of Thunder Bay are pleased to announce the forthcoming marriage of their children, MARIAN BERNADETTE and JOHN, on Friday, December 16, 1977, at 2:30 p.m. in the First Christian Reformed Church, Thunder Bay "F", Ontario, with Rev. J. Nutma officiating.

KUIPERS-MEESTER: Mr. & Mrs. P. Kuipers of Hamilton, Ontario are pleased to announce the marriage of their daughter, HESSY CHRISTINA to HARRY, son of Mr. & Mrs. G. Meester of Hamilton. The ceremony will take place, the Lord willing, at Mount Hamilton Christian Reformed Church, Friday, December 16 at 6:30 p.m.; Rev. J. Jongsma & Rev. B. Nederlof officiating. Future Address: 1012-165 Kennedy Rd. S, Brampton, Ont. L6W 3L3.

VANANKEN-HAMSTRA: The children of JANTJE N. VANANKEN and PIETER F. HAMSTRA are pleased to announce the solemnization of the marriage of their parents. Ceremonies were held in the East Chr. Ref. Church of Strathroy, on November 19, 1977, with Rev. P. Kranenburg officiating. 169 Caradoc St. S., Strathroy, Ont.

Anniversaries

Hoogeveen — Toronto
1938 — 1978

ANNE DE BOER
and
ZWAANTINA ELIZABETH
DE BOER (nee Kok)

With joy and thankfulness to God, we will celebrate on January 1, 1978 D.V. the 40th wedding anniversary of our parents. "Blessed is every one that fears the Lord; that walks in his ways." Psalm 128:1
John and Nell
Betsy and Raymond
Bruce and Chris
Garry and Nancy
Theo and Mary
Margret
and eleven grandchildren.
Open house to be held Saturday, January 7, 1978, 2-5 p.m. at the First Christian Reformed Church, Taunton Road, Toronto.

1917 — 1977
Noordwijk -60- Cambridge

Great is the Lord and Greatly
to be Praised

With thankful hearts to God we hope to celebrate on December 20, 1977 the 60th Wedding Anniversary of our dear parents, grand- and great-grandparents:

PIETER and GRIETJE
HOGENDOORN nee Baalbergen

Their Grateful Children:
Brantford, Ont.—Pete & Nel Hogendoorn
Holland—Jaap & Wies Hogendoorn
Cambridge, Ont.—Jan Yzerman
Holland—Fred & Corry Hogendoorn
Leith, Ont.—Janny & Dick Hibma
Estevan, Sask.—Arie & Lucy Hogendoorn
Drayton, Ont.—Dicky & Gerrit VandenBurg
Tara, Ont.—Riet & Bill Smit
Paisley, Ont.—Joke & Bas Brak
Millbrook, Ont.—Floyd & Annie Hogendoorn
Brampton, Ont.—Lex & Gerda Hogendoorn
Hamilton, Ont.—Margaret & Bill Buys
94 Grandchildren and 50 great-grandchildren.
Open House will be held at Cambridge Christian Reformed Church, 215 South Street on December 20, 1977, 7:00 - 9:00 p.m. Home address: R.R.#6, Cambridge, Ont. N1R 5S7.

Anniversaries

On December 19, 1977 the Lord willing we will celebrate the 25th wedding anniversary of our parents

BEN and RIKA SCHRIK

We thank God for the years He has given them together and pray that He will continue to bless them.
Ann & Leo
Ben & Marian
Christine
Open house to be held December 17 at 3:00 p.m. Box 9 Houser Lane, R.R. #5, Woodstock, Ont.

1947 — 1977
Gaast — Woodbridge
We thank our gracious Lord for granting us the blessing of celebrating with our dear parents,

CLAUDE & MARGARET
VANDERKUUR nee Bijlsma

their 30th wedding anniversary on December 17, 1977 D.V. We pray that God will continue to bless them and keep them in His care.
Their thankful children & grandchildren are:
Reaboro, Ont.—Paul & Bertha Walhout; Betty Anne, Jennifer, David & Janet Louise
Rexdale, Ont.—Bill & Tinie Dikschei; Sharon Margaret
At home—Janet
27 James St., Woodbridge, Ont. L4L 1A8.

ADAM VANDERVELDE
and
ANNEKE VANDERVELDE
(nee Stienstra)

We have set the Lord always before us, because He is at our right hand, and we shall not be moved. Our hearts are glad and we rejoice in glory.
May He grant you many more years together for each other and for us.
Their thankful children:
Hessel & Audrey VanderVelde
Arnold & Pam (engaged)
Theresa & Harry (engaged)

1942 — 1977
Nyverdal — Sarnia

BERTUS ZWIERS
and
MIEN ZWIERS nee Tuller

We thank the Lord and praise His name for the goodness shown to us. We have been truly blessed in the parents the Lord has given us and thank Him that we could celebrate their 35th wedding anniversary on December 10, 1977.
Burlington—Bert & Tilly Zwiers; Barbara, Michael, Elaine
Sarnia—Ray & Gerdie Heeringa; Ami
At Home—Hetty
1007 Exmouth St., Sarnia, Ontario.

Obituaries

At his appointed time the Lord took home and promoted him to higher glory,

JOHN POORT

beloved son of our friends, Richard and Alida Poort. His presence within us is God's guarantee that he really will give us all that He promised; and the Spirit's seal upon us means that God has already purchased us and that He guarantees to bring us to Himself. This is just one more reason for us to praise our glorious God. Eph. 1:14
Jerry and Tryntje Klingenberg & fam., R.R. #6 Woodstock, Ont.
Siep and Dini Hoiting & fam., R.R. #1 Salford, Ont.

On Friday, November 25, 1977 the Lord through His wisdom took to Himself our Junior Counselor,

JOHN POORT

son of our counselor, Richard Poort. May the Lord comfort and strengthen His family now that John, as in our motto is truly "Living for Jesus".
The Woodstock Calvinist Cadet Club.

Obituaries

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11:25
On November 25, 1977 our covenant Father took home

JOHN POORT

at the age of 18 years. Our prayers and thoughts are with his family, Richard Poort, the president of the Huron & Erie Cadet League. May the family of

PETER WYNANDS

of Strathroy, Ontario also be comforted by the text.
Huron & Erie Cadet League
Aylmer Cadet Club
Ingersoll Cadet Club
London Bethel Cadet Club
London First Cadet Club
St. Thomas Cadet Club
Stratford Cadet Club
Woodstock Cadet Club.

On November 25, 1977, the Lord graduated from this life His dear child,

JOHN HUGO POORT

in his nineteenth year.
This sudden loss, through a car accident, makes Ps. 103:15-16 especially vivid for his family who derive courage and strength from Ps. 103:17 and Romans 8:35-39. Nothing shall separate us from the Love of Christ.
Grandparents:
Embro, Ont.—Jan Hugo & Neeltje DeWit
Parents:
R.R.#6 Woodstock, Ont.—Richard & Alida Poort; Bill & Marg, Jeanne Marie, Nellie, and Pauline.
Uncles and Aunts:
Lakeside, Ont.—Kryn & Willie van Oostveen;Roeland, Hugh, Bryan, Cori
Embro, Ont.—Case & Trudy DeWit;Hughie, Karen, Monica, Timonthy, Rachel
Ottawa, Ont.—Bernard H. & Nell DeJonge; Sara, David
Exeter, Ont.—Albert & Jean VanderLaan; Allan, Brenda, Daniel, Sandra
Cedar Springs, Ont.—John deWit
Coaldale, Alberta—Dan & Marie Lievaart
Funeral was held on November 29, 1977 in the Covenant Christian Reformed Church, Woodstock, Ont. Rev.'s H. Eshuis & B. DeJonge officiated.

God, in His infinite Wisdom, pleased to take Home, through a tragic automobile accident on November 25th, two of our fellow Young People,

NEIL WYNANDS
and
JOHN POORT

Our sincere sympathy goes out to their relatives and close friends. May the words of John 10:27 & 28 be of comfort to you. God promises in this passage of Scripture eternal life to those who receive Christ as Saviour. True believers may know that they possess eternal life. Believers shall never perish, they are kept by God's power. This does not mean that believers will never die physically; rather it means that believers will never suffer spiritual death, although their bodies die. The possession of eternal life guarantees to believers a resurrection hope when they will rise in their glorious resurrection bodies, for mortality and corruption must give way to immortality and incorruption.
The Young People of South Western Ontario Young Calvinist League. For the League Board: Ralph VanderLinde, Pres.; Didi Wassink, Secr.

Share your family news with C.C. readers.

Obituaries

Psalm 116, vs. 15
Precious in the sight of the Lord is the death of his saints.
On November 25, 1977 the Lord very suddenly took unto Himself our young friend and dear neighbour, at the age of 18,

NEIL WYNANDS

We pray that the Lord may strengthen his parents and brothers.
Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er shaded,
Sweetly my soul shall rest.
From your neighbours,
Mr. & Mrs. Heidbuurt
Mr. & Mrs. VanEs
Mr. & Mrs. Nagel
Mr. & Mrs. Nydam

Op 22 november 1977 overleed in haar Heer en Heiland onze zeer geliefde moeder, groot-en overgrootmoeder

MARIA CORNELIA
GULDEMOND - van Doorn

sedert 11 augustus 1943 weduwe van Adriaan Guldemond, op de leeftijd van 90 jaar.
Zij werd de laatste jaren liefdevol verzorgd in verpleeghuis "Tabitha" te Amsterdam. In onze herinnering blijft zij voortleven als een lieve, zorgzame en wijze moeder.
Amsterdam—W.A. Guldemond
Boskoop—A. Guldemond
J.C. Guldemond-deJong
Amsterdam—A. Guldemond
Grimsby, Ont.,Can.—M. Guldemond
S.G. Guldemond-van der Spek
Taby, Zweden—Chr. Guldemond
E. Guldemond-Nordstrom
Boskoop—M.C. Kooy-Guldemond
M. Kooy
Krimpen a/d Ijssel—J. Guldemond
P.A. Guldemond-van der Giessen
Kleinkinderen en Achter-Kleinkinderen.
Zomerdijkstraat 17 II
Amsterdam Z.
De begrafenis heeft plaats gehad op de oude algemene begraafplaats te Boskoop.

In his infinite wisdom and love, the Lord took to live with Him, our dear daughter/sister in law and aunt,

WILMA VAN RYS

in the strength of her life, age 34. "For we are convinced that there is nothing in death or life-nothing in all creation that can separate us from the love of God in Christ Jesus our Lord" Rom. 8: 38-39. This will be the comfort for our brother Len, his children and us all.
Netherlands—Mother Van Rys
Kent City—Dick & Grace Van Rys
Conostoga—Truus Markus
Netherlands—Alie Bos
Ottawa—Jane Hoedeman
London—Keith & Betty Van Rys
Herman & Ada Van Arnhem
Hank & Anne VanderLaan
Corina Van Rys
Tom Dykstra
nieces and nephews.

1 Thessalonians 4:13-18
On Friday, Nov. 11, 1977 the Lord suddenly took unto Himself our beloved husband and father,

DAVID SMITH

shattering our lives, and yet giving us the comfort of knowing that Dave now knows perfect happiness of being with his God forever. May the Lord haste the day when we, together with those who have died in Christ will be taken to stay with the Lord forever.
Dave will always be missed and lovingly remember by
his wife, Pat
their son, Joel
and the whole Chris Rupke Family

Ontario Christian Teachers Association extends Christian sympathy to the family and friends of

DAVE SMITH

We will miss him. We will always appreciate his involvement in the OCTA Committees and the executive.

Classified Advertising

Obituaries

On November 22nd, 1977 my dear wife,

WILMA

was taken to her eternal home. Dearly beloved of Leonard J. Van Rys.
Dear mother of
Rodney
Jason
Trevor
Sarah-Anne
Rachel-Lee
Psalm 84.
100 Pine Lawn Ave.
London, Ontario
N5Z 2R2

For Rent

Small, nice, well-kept 3 bedroom home on a ¾ acre lot, on paved road, just off Highway, in Cathcart. Suitable for couple or small family. Available mid December. Call 416-822-4455, or 519-424-9192.

Teachers Needed

LADNER: Ladner Chr.School will be in need of a new teacher for the second half of 1977-78 school term. Grade level: 4 & 5 (approximately 25 students). Minimum requirements B. of Ed. Preference given to applicants with special area of interest in French and/or P.E., but all applications will be reviewed. Salary: commensurate with NUCS standards. Starting date: January, 1, 1978 (negotiable to Feb.1) Please send all applications and/or requests for information to: Mr. Jake Lieuwen, Principal, Ladner Chr. School, 5280 - 48th Avenue, Delta, B.C.

VANCOUVER: By the end of March 1978, Vancouver Christian School will be in need of a teacher for its combined grade 3/4 classroom. Please send your application to Frank DeVries, c/o the school, 5621 Killarney Street, Vancouver, B.C. V5R 3W4.

Help Wanted

Career Opportunity

We have an opening in our office for an independent young person to take care of our office work. The position requires primary bookkeeping experience, receptionist duties and attending to walk-in clientelle. The opening is with a printing firm in the Hamilton, Ont. area. Send letters and resumes to box #4235, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

Help wanted for a new 24 unit apartment property. We are looking for a caretaker to clean halls and laundry rooms and also to assist one older couple with light household work. The applicant must live on premises in a roomy 1 bedroom apartment. For more information please call **352-7399 collect** or write to **H. DeJonge, P.O. Box 575, Chatham, Ontario.**

Permanent position on modern dairy farm near Winnipeg. Automated Harvestor feeding and manure handling systems and milking parlor. Experience in milking, feeding and general farm equipment required. Applicants must state references, experience, marital status and wages expected. Modern bungalow provided. Please write to Box #4242, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Needed

Hollandse vrouwen vereniging vraagt hollandse bijbel verklaring liefst Dachsel of Matthew Henry.
Mrs. C. DeJong
Marr Rd., R.R. #1
Wellandport, Ont. L0N 2J0

Employ Wanted

Young man seeks to train further as BAKER/BAKER'S HELP; can begin as soon as January, 1978. I have some experience and would like to work in the general Toronto/Lake Ontario vicinity. Please reply to Box 4241 Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Experienced married farm worker seeks employment for spring 1978. Needs house, prefer S.W. Ont. Write to Box #4243, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Two Dutch girls are looking for work. Willing to do all kind of work; mothers helper etc.
Contact: Jerry te Raa, R.R.#1 Ripley, Ont. N0G 2R0, Phone:(519) 395-5316.

Building Supplies

For all your insulation needs, Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.

Gordon's Building Systems [Drayton] Ltd.
Phone:519-638-2090, Drayton, Ont.

Our rates are reasonable...
Our Estimates are Free...

Articles For Sale

AN IDEAL PROJECT
Build this genuine Dutch windmill from detailed blueprints, which lists materials and gives step-by-step instructions. This Dutch blueprint includes two types of windmills.
Cost: $5.75, plus 75 cents handling.
Order from **DUTCH WINDMILLS, 9 Kerwin Gate, St.Catharines, Ont. L2N 4J7.**

Real Estate

Business for sale

Very profitable eavestroughing business in Kitchener-Waterloo, Ont. for sale. Includes eavestroughing machine, 2 trucks, inventory, all equipment and tools plus existing contracts. Complete training will be provided if required. Ideal for an industrious person desiring above average income. House also available for sale if desired. Send all replies to Box 292, Waterloo, Ontario or call (519) 576-8143.

For Sale or Rent with option to buy in St.Catharines. New 3 or 4 bedroom home on Culdesac lot. Walking distance to Calvin Christian grade school, Beacon Christian High School, and the Christian Reformed Church. For more information write: **Mr. Henry Poortinga, 25 Old Oxford Rd., St.Catharines, Ont. L2M 2J7** or phone **[416]934-1689.**

SARNIA BLUEWATER COUNTRY

For buying, selling or moving to our Friendly City in Lambton County or surroundings we will be pleased to assist you. Call or write:

BART HUIZINGA
REAL ESTATE
1296 MICHIGAN AVE.
SARNIA, ONTARIO

Moving to EDMONTON AREA?

For city or rural property call:
J.B.(JOHN) LUDWIG
A.E. LePage Melton Real Estate Ltd.
15512 Stoney Plain Road
(Christian School area specialist)
403-487-5884 (res.)
or **489-2551** (office, or distacom **426-5880, page 3393**

Help Wanted

District 11 of the N.U.C.S. has an opening for a

half-time Curriculum Co-ordinator

to serve the Christian Schools in the province of Alberta. Duties will include curriculum planning, development, consultation and government liaison.
For information and application contact.

— Secretary District 11, N.U.C.S.

Mr. Andrew De Jong
2839 - 49 St. S.W.
Calgary, Alberta T3E 3X9

With the Re-opening of our newly acquired residence
The Association for Substitute Family Living
invites applications for the position of

House co-ordinator[s] for the Homestead

This is a challenging and rewarding position for a couple or an individual who would like to assist the residents in their efforts toward rehabilitation. Ability to teach life skills is necessary. Separate living quarters provided. Salary to be negotiated.

Please send applications to Mr. John Prinzen, M.S.W. 2015 Headon Rd., R.R. #2, Burlington, Ont. L7R 3X5; or call for further information at 335-2904 (evenings) or 528-1441, ext. 55.

Real Estate

The following farms are located in the Drayton area, close to Dutch Churches, schooling and local shopping. Give us a call we speak Dutch.

$275,000. EXCELLENT 200 ACRE DAIRY FARM including 510,000 lbs. #2 Quota and all milking equipment. Stable cleaner, cow trainers. Silo with unloader and auger. Stock negotiable. 38 x 130 Dairy barn with 68 ties. 4 maternity pens. 20 x 72 silo. 2 implement sheds 40 x 70, 40 x 30. Steel granery with 4000 bu. capacity. 2 storey, 3 bedroom brick home, highway location, 4 miles from town.

$120,000. DRAYTON. 100 ACRE HOG FARM. 60 x 70 Bank barn with new steel stabling. Stable cleaner. Silo. 2 Wells. 1½ storey 3 bedroom home with new family room and walk out. Living room with fireplace. New vinyl siding on home.

$120,000. MOOREFIELD. 199 acres. 116 acres workable. 36 acres pasture land and the balance being bush. 68 x 48 Bank Barn with 25 ties, 3 box stalls, balance in pig pens. Milk house with cooler, milking equipment, cows and quota. Young cattle negotiable. Steel implement shed 40 x 80. 2 Steel graneries. 5 Bedroom 1½ storey brick and frame home with all conveniences.

$79,000. TERMS. 50 ACRES with Highway location easily adaptable to any type of Operation. 1½ storey, 3 bedroom home 6 miles from Arthur.

$65,000. DRAYTON. COMMERCIAL BUSINESS. Fabricating, Welding, and Repair Shop. Established 14 years. 40 x 40 concrete block building with furnace and washroom facilities. All equipment included. Stock at invoice. 1 acre located within town limits. Building permit for home available.

CALL GERRY WIERTS, 1-638-2608

Carillon Realty Limited
Wellington Street, Box 100
Drayton, Ont. N0G 1P0
Telephone (519) 638-3094

Real Estate

SMITHVILLE AREA FARMS

106 Acre excellent crop, beef or pig farm. Four bedroom home on paved road.

***

110 Acre dairy farm. Large brick, 4 bedroom home. Barn has 60 stalls, 40 cows, milk quota, all machinery, new drive shed, on main paved road.

***

99 Acre dairy, grapes and pigs. Going concern! Milk quota and machinery negotiable. Gross income on grapes $20,000. If you don't like all your eggs in one basket — then try this diversified farm.

DUNNVILLE

Close to Lake Erie, 72 acre sandy loam — grows vegetables or nursery stock. Three gas wells. Thirty acres of mature Oak or Maple.

***

DUNNVILLE

81 Acre farm 40 x 60 barn. All equipment, cattle and 1970 pick-up, 7-room home. This farm is a going concern — ready to go to work.

***

Please call: **Peter Van Marrum, 388-4690, Canada Permanent Trust Realtors or 957-2096 [res.] for action and confidence to sell or buy a home, farm or business.**

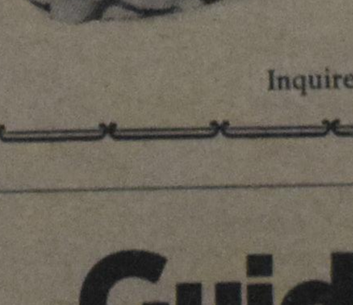
GREENHOUSES

A real nice business in Chatham, Ontario. Owner has for years grown tomatoes for local markets and now wants to retire. 6 greenhouses 24' x 144' with 5 F.A. gas furnaces and 1 heated by steam heat. Cement block boiler house with 30 H.P. "Penal" automatic gas boiler. 12 yr. old greenhouses are of frame construction built on cedar posts and use plastic covering. All equipment goes including a diesel generator. Property consists of approximately 2 acres with plenty of room for expansion. A cute 2-bedroom home that is extremely well kept with a patio. A real opportunity to take over a good going business. Full asking price only $75,000. Terms: Call or write:

Osterbrook Real Estate
R.R.#1 Chatham, Ont.
N7M 5J6, or
phone [519] 352-0558

For the festive season order now your

ROLLADE
and
BONELESS SMOKED HAM
from
Ralph Bos Meats Ltd.
R.R.#5, Strathroy, Ont.
Tel. (519) 245-1574



Also available throughout the year:
sides of beef and pork
Inquire about our low rates for custom butchering

Guide Travel

39 King Street, Aylmer, Ontario
Phone: 519-773-2431

MR. & MRS. G. DEN HARTOG
Offer their service for all your travel plans
---WORLD WIDE---

"Samenwerkingsschool": an open school policy

Een School met of zonder Bijbel? by L. Kalsbeek; published by J.H. Kok, Kampen; 170 pages

Reviewed by Mr. John Vander Velde. "Mr. Van" as he was always referred to, was a former Christian school teacher in the Netherlands and in Canada. In 1974, "Mr. Van" retired as teacher and vice-principal of the Wellandport Calvinistic Christian School. Prior to this, he taught in B.C. and was former principal of Calvin Christian School in Hamilton, Ontario.

This thorough study by Mr. Kalsbeek, modestly called: "Bijdrage aan een gesprek over Christendom, Humanisme en OnderWijs," appeared as no. 25 in the series: Cahiers voor het Christelijk Onderwijs and deals with the "samenwerkingsschool" a school hailed by its supporters as acceptable to Humanists, Protestants and Roman catholics alike.

One such school was started in 1970 in a new district in the city of Amsterdam, the "Bijlmer." It is called an "open school voor voortgezet onderwijs." Open, because everyone is welcome, regardless of religious conviction.

The "samenwerkingsschool" will neither be a secular nor a confessional school in the usual meaning of these words, but aims to create an educational situation and atmosphere in which the children can grow mentally and spiritually towards maturity and an independent judgment in the midst of our complex, modern society.

Important in the "samenwerkingsschool" is especially for students 15 years and older, the frank and mutual exchange of and confrontation with the views and ideas coming from the diverse family environments under the guidance of carefully selected teachers, also of different religious convictions.

Mr. Kalsbeek describes in detail how the lessons on spiritual life: knowledge of the Bible, cultural history of the Jews, Christianity and humanism, mythology etc. are planned for the younger and older students in this non-secular, non-confessional school.

In a summary, the author gives the reasons why he firmly rejects the proposed "samenwerkingsschool."

The school has no workable basis to operate from. Neither humanity nor anthropology will do as such, for there is un unabridgeable gulf between the reformed, christian view of life and the humanistic view.

The supporters of the "Samenwerkingsschool" expect from the teachers to show respect for the views of their colleagues and also to foster this respect for ideas, deviating from their own, in the students. Since it may concern ideas here which some would consider the most natural things in the world whereas others can view them only as spiritually and morally destructive, it is asking too much to expect of the latter that they can have respect for such ideas and be able to instil them into their students.

At the end of his study Mr. Kalsbeek writes: "After having weighed the pros and cons of the proposed samenwerkingsschool, the final conclusion can only be that christian parents with proper advice will realize that the school with the Bible, even though in practice, like church and christian family, it is far from ideal, still fits in best with the education they give their children at home.

"The existence of christian schools therefore is not threatened by the concept of the samenwerkingsschool, but by the danger of ever spreading secularization which does not leave the church and the christian family alone."

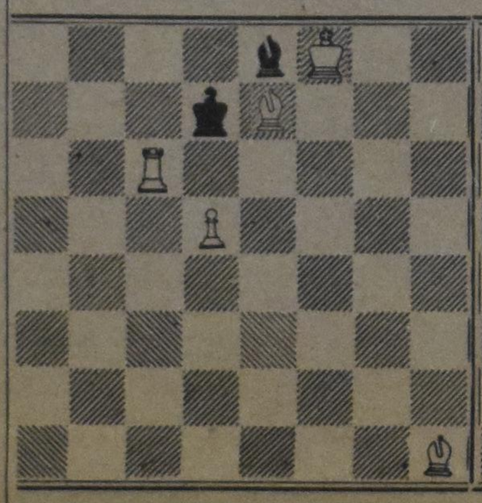
Een School met of zonder de Bijbel is for those among us who are able to read Dutch, a rewarding book to take on, not only because of the chapters dealing with the "samenwerkingsschool," but also because of the very enlightening parts on the humanistic-philosophical background of it and the sections dealing with present-day views on values and morality in the Netherlands tradition as acknowledged by christianity and humanism.

LET'S FACE IT!
There is a lot of value
in a family picture taken in your home
Surprise your relatives with one at Christmas.
ACT NOW!!
and call Mrs. Vander Munnink at 389-9626

LET'S PLAY CHESS

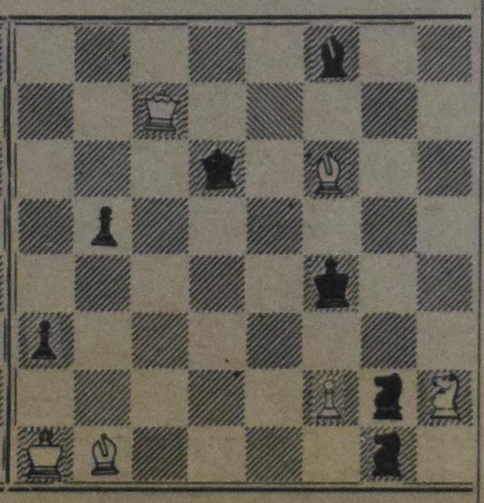
FIRST SERIES OF PROBLEMS IN DECEMBER

#723: A,B,C
L. Tryssesoone, England, 1952



3-mover* 6 pts

#724
Dr. A. Meurs, Holland, 1933



2-mover 2 pts

Notes

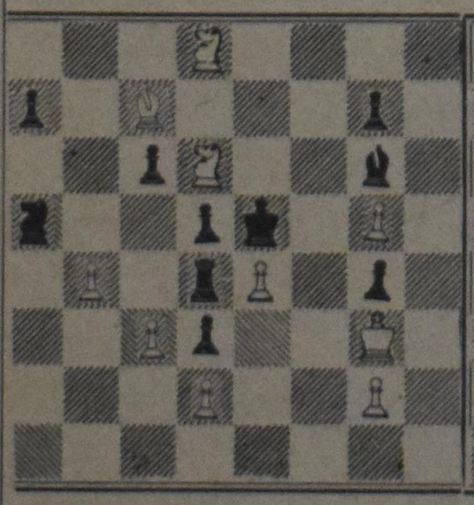
*1. In honor of the coming season, a triple problem is presented: #723. For 723A solve the three-mover as shown. For #723B, move the Black Bishop to KB4(f5) and for #723C, move the Black Bishop to KR6(h3). Please give the key and threat, if any for all three positions.

2. The Dutch problem, #724, is not very complicated. Since the number of white pieces which can give check is very small and the white king is exposed, the number of possible key-moves is very limited. Please indicate the key and threat, if any, for the correct key-move.

3. The deadline will be given with the second series of problems.

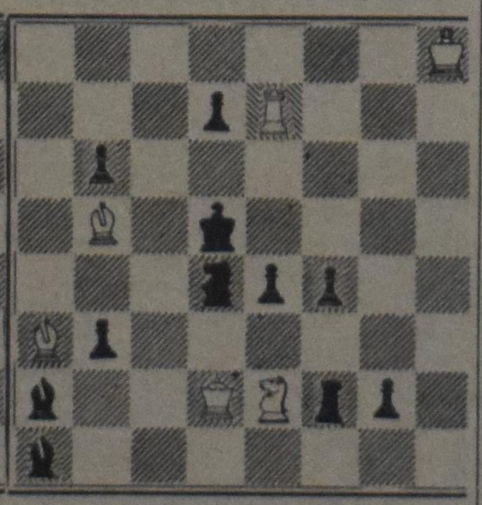
SECOND SERIES OF PROBLEMS IN DECEMBER

#725
A.P. Eerkes, Holland, 1971



3-mover 3 pts
10 11

#726
S.P. Krutchkow, Russia, 1926



2-mover 2 pts
10 6

Comments

The "Knight Wheel" is the common theme or idea for both problems this week. As you know, the knight has a maximum number of eight squares he can go to each move. A perfect "Knight Wheel" problem is one which contains eight variations, each variation containing one of the knight moves. Such problems are very difficult to make. The author soon runs out of Rooks, Queens and Bishops for the knight to impede or block. These problems do not attempt such a perfect wheel. In fact, it's very surprising that these are "Knight Wheel" problems at all. You will probably think that the knights should stay put instead of being wheeled around! Please give the key, threat and "wheel" variations for #725, and key plus threat, if any, for #726.

The deadline for the December problems is in the New Year, Jan. 20 for Ontarionians and five days later postmarked for all others.

The Brampton Christian
Choral Society
Praise the Lord

presents

"The Birth of Christ"

A Christmas Oratorio
by Rients Beintema

Directed by Mr. W. Hoekstra, accompanied by Mr. Fred Numan, organ and Raymond Hoekstra, piano.

December 14 — in Whitby, Hebron Christian Reformed Church at 8 p.m.
December 18 — in Brampton, Second Christian Reformed Church, Steeles Ave. at 8 p.m.

NO ADMISSION

CALENDAR OF EVENTS

Dec. 10 Christmas Concert with 100 voice choir with Brass Quartet. Leendert Kooy directing, organist Andre Knevel. 8:15 p.m. in the St.Thomas Anglican Church, St.Catharines, Ont.

Dec. 17 Strathroy Annual Christmas Concert with the St. Thomas Male Choir, Crescendo; the St. Thomas Ladies Choir, Gloria in Excelsis; and the St. Thomas School Choir in the First Chr. Ref. Church, Strathroy (Westmount) at 8:00 p.m.

Dec. 20 St. Thomas Annual Christmas Concert in the Trinity Anglican Church, 55 Southwick St., at 8:00 p.m., featuring same choirs as the Strathroy Concert (Dec. 17).

Christian Reformed television programs in Winnipeg and Ontario:
Winnipeg, Channel 9; The four-part CRC-TV series will be aired at 10:30 p.m. on Dec. 5, and Dec. 12.

Ontario, Global Network (Channels 22, 29, 6 and 2); The four-part CRC-TV series will be aired at 7:00 p.m. on Dec. 13, 14, 20 and 21.

AACS Public Lecture
Mr. C.T. McIntire will speak on "God's work in a secular age" in the following cities. Dec. 2, Edmonton; Dec. 8, Sarnia.

Schaeffer Film Series
The ten week film series How Should We Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhamthorpe Rd., Etobicoke, from Oct. 3 to Dec. 12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance, the Reformation, the Revolutionary Age, the Scientific Age and the Age of the Non-reason.

Lecture series of The five points of Calvinism
Series will be held Thursday, Dec. 1, 8, 15 at the Can. Ref. Theological College, 374 Queen St. S., Hamilton, featuring Dr. J. Faber, prof. of dogmatology as lecturer on the topic Five Points of Calvinism. Sessions will be held from 8 p.m. to 9:45 p.m. and admission is free.

Andre Knevel organ concerts
Dec. 3 Centr. United Church, Woodstock, Ont. at 8:15 p.m.
Dec. 10 St. Thomas Anglican Church, St, Catharines, Ont. with choir and brass quartet under Leendert Kooi, 8:15 p.m.

Next issues of C.C.:

Dated	Mailed	Ad deadline
Dec. 16	Dec. 14	Dec. 12
Dec. 23	Dec. 21	Dec. 19
Jan. 6	Jan. 4	Dec. 30

Books

Confident Christians in trying times

Young Christians in Russia by Michael Bourdeaux and Catherine Murray; published by Bethany Fellowship Inc., Minneapolis, Minn; pb. 145 p.p.; price $1.95.

Reviewed by Berta Hosmar

It takes a lot of courage for a young person to profess openly his faith in Christ in the Soviet Union today, the authors tell us in their book *Young Christians in Russia.*

Before the revolution in 1917 few children, at least in Western Russia, grew up ignorant of the basic doctrines of Christianity because Lenin's government had abolished religious instruction in schools. Three generations have grown up in a secular, atheist atmosphere. The few churches which remain are only tolerated to keep the old people happy; let the last few die, and religion will vanish from the face of Russia. This is the theme of the Russian government. Only, it isn't true.

Grandmothers in Russia have a much stronger influence than in many Western countries. Children, whose mothers go out to work, and who don't have a day-nursery to go to, are often brought up by grandmothers. So, even if the child's parents are unbelievers, a deeply religious grandmother may pass on her faith. And Christianity survives. And what is more, there is evidence of a revival among the younger generation. This does not pass unnoticed, and the State has replied with prison sentences, or with detention in a psychiatric hospital. The sanest of men may be shut in with the mentally ill and will often be given drugs which affect the personality.

Not all young Christians have to face a prison sentence, but there can be few for whom holding fast to their faith involves no sacrifice at all. They experience difficulty in finishing their higher education and in finding jobs. They have the choice either to become a highly educated atheist or to receive an education which remains unfinished.

The book tells us about the young Christian martyr, Ivan Moiseyev. Ivan died on July 16, 1972 by forcible drowning after he had been tortured many times. His life, after his conversion in 1968, was a constant witness for Christ, and while suffering terrible persecutions and tortures, God strengthened his child by sending him visions of angels, and of heaven. On a number of occasions he was miraculously healed after having been tortured, and several of his enemies became Christians after they saw Ivan's faith and noticed the peace he possessed.

After the news spread of his heroic death, many people turned to Christ, and, though dead, Ivan still speaks. Very moving are his personal letters from prison, and the poem which was written after his death by another young Christian.

The State has another powerful weapon, children of believing parents are often taken away from their homes and put in orphanages. Jesus' words: They persecuted Me, they will also persecute you'', are so true in Russia. And yet the church survives. The last page of the book offers us the Credo of a young Baptist in Russia.

I heartily recommend this book, and it would be nice if every Young People's librarian would order a copy.

Regarding our national security

Redefining National Security by Lester Brown, Oct. 1977, pp. 46, $1.50.

Reviewed by Harry Houtman

Available from Christian Stewardship Services, 455 Spadina Ave., #210, Toronto,

Previously we have introduced the Worldwatch Institute and its publications in Calvinist Contact. Here, we would like to look at its latest booklet National security has traditionally meant security against attacks from other countries and ''other'' peoples. However, Mr. Brown describes the current military situation globally as follows:

''The policy of continual preparedness has led to the militarization of the world economy, with military expenditures now accounting for 6 percent of the global product. Worldwide, the military claims of national budgets exceed health-service appropriations. Most countries spend more on ''national security'' than they do on educating their youth. The development of new, ''more effective'' weapons systems now engages fully a quarter of the world's scientific talent.

''World military expenditures in 1976 reached an estimated $350 billion, a sum that exceeds the income of the poorest one-half of humanity.''

Brown considers this situation not only as a problem because of the waste of talent, time, resources, etc. but also because this military answer to national security is now outdated.

Brown contends that the real causes of national and international insecurity and unstability are much more in the line of a projected decline in oil production; excessive pressures on the world's fisheries, forests, and croplands; and on the deterioration of global ecological balances.

In the rest of his paper, Brown expands on each of these various threats to national security.

I think Brown is right. Certainly from a Christian point of view, it is highly preferable to feed a hungry neighbour or help him in whatever way he needs help, than to hold him off by pointing a gun at him. To share, love, and express concern as a good Samaritan is more just and righteous than to hide behind military power to fight the needy. As Canada also is considering the purchase of billions of dollars worth of new Jet fighters, bombers, and tanks, let's look at those plans in relation to our own other needs, and also to our policy and aid towards our neighbours, the other 150 nations in the world.

Parental care for the retarded

Ready to Work? by David R. Ginglend and Bernice Wells Carlson; published by Abingdon Press, Nashville, in Canada by G.R. Welch Co. Ltd., Toronto; cloth 148 pages; price, $7.75

Reviewed by Berta Hosmar

Training a retarded person for work must begin long before that person becomes employed. *Ready to Work?* recognizes the need for prevocational training for the retarded, and tries to help teachers and parents with practical advice.

A retarded person who is physically and academically ready to work may sometimes fail when it comes to day-after-day employment, and in this book the authors tell teachers and parents how to guide a retarded person from the classroom to the working world. It has chapters on: Developing Basic Skills and Attitudes, Developing Kitchen and Sewing Skills, Reinforcing Intellectual Skills, Physical Fitness and Emotional Fitness and Social Fitness.

The book shows parents how to untie the emotional apron strings and how to allow their handicapped offspring to be as independent as he or she can be. It also shows teachers that a sense of humour is just as necessary as dedication to their job.

Parents have a very difficult task in guiding their retarded child. Some parents refuse to admit that retardation makes any difference. They may say, ''If properly trained, my child can do anything anyone else can do.'' Wrong, he can't. But it's also very wrong to say, ''Poor thing. He can't do much of anything, and should not be expected to try.''

Very often a retarded person can do lots of things, and with love and patience, lots of patience, a retarded person will learn, it only takes him much longer than a ''normal'' person.

The retarded person, like anyone else, has only one life to live, and, if guided properly, he can be such a source of happiness for his environment. In the words of Pearl Buck: ''Their lives should be made to count, they need not be wasted''.

This book offers help for the classroom and the home, and should be read by teachers and parents of the mentally retarded.

A GREAT GIFT - to yourself and others

A hymnsing record

450 Christians
SING TO THE LORD WITH CHEERFUL VOICE

15 Psalms and hymns, such as:

Praise to the Lord, the Almighty
Guide me, O thou great Jehovah
Praise my soul, the King of Heaven

With pipe organ; song sheets enclosed.
Excellent quality

Send $6.75, cheque or money order to:

CHRISTIAN EDUCATION RECORD COMMITTEE
5940 Canada Way Burnaby, B.C. V5E 3N8

NATURE
& By Harry Diemer
MIRACLE

Price: $1.95

Wedge Publishing Foundation, Toronto
229 College Street, Toronto, M5T 1R4

In his book "Nature and Miracles" Diemer reveals to readers that miracles are a part of the natural laws. ...not all natural laws are presently known; many secret powers are still hidden away in nature; powers whose working we merely glimpse from time to time. In earlier centuries many events were considered supernatural that to us are so natural that we scarcely give them a thought. Furthermore, as the knowledge of natural law increases, many phenomena will lose their miraculous character. He also goes on to say that the miracles of Jesus are neither supernatural nor against nature. "They do not go against nature but against the sinful state of nature which has become so by demonic powers, sickness, and such. Going against the sinful state of nature these miracles actually restore the original state of nature."